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altitudes, vegetation dwindles, and only cushion herbs survive at places sheltered from freezing winds.

III. IMPORTANT COMMUNICATION LINES AND CENTERS[12]

Szechwan Province is the western gate of the region, and the Yangtze River gorges guard the western entrance to Szechwan. Local transportation in Szechwan depended largely on the Yangtze River and its tributaries until the recent highway and railway development increased shipping facilities in the province. Szechwan's largest river ports are Chungking and Wanhsien. Located at the conflux of the Chia-ling and Yangtze rivers, Chungking controls the inland trade of the eastern half of the province. During World War II, Chungking served as a temporary national capital, expanding to accommodate government agencies and industrial plants relocated from East China. About 200 miles downriver from Chungking is Wanhsien, one of the treaty ports open to foreign trade in 1902. Through Wanhsien is exported the bulk of Szechwan's famous tung oil output. Another river port, Lu-chou, is approximately

12. Ch'en Yu-ch'in, Ch'uan-yu Man-chi [Random Notes on Travel in Szechwan], Nanking, Cheng-chung shu-chü, 1934, Ch'eng Kuang-yü, Chung-kuo Tu-shih [The Cities of China], Taipei, Chung-hua wen-hua ch'u-pan shih-yeh wei-yüan-hui, 1953.

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491 this district amounted to 25,000 tons, while the native products shipped out of it amounted to 13,000 tons.[57] In Kweichow Province four short highways leading to the national minority district of the province were completed in 1954.[58] The Kweichow-Kiangsi Highway from Kweiyang to Chin-ch'eng-chiang was also opened to traffic in the same year.[59] Road improvement work on the Kweichow-Yunnan Highway was begun in 1955.[60]

Because of the limited number of railways in operation in Southwest China, highway transportation plays a very important role in this region, in spite of the comparatively high cost of motor fuel and a shortage of motor vehicles.

III. INLAND WATER ROUTES

505 Inland water shipping is a major
487 means of transportation in Southwest China. The two most important navigable rivers are Yangtze and the Chia-ling rivers. There are

57. China Daily News, New York, Nov. 23, 1955.
58. Ibid., Aug. 16, 1955.
59. Ibid.
60. Ibid.

1:Stanford U. S-4, 5 1956 AF16 SW China
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487 numerous minor streams in this region, but most of them are only navigable by junk. Some of the region's rivers are listed in Table 4.

Table 4. The Inland Water Routes of Southwest China*

(Unit: Km. = Kilometer.)

RIVER	TERMINALS	DISTANCE (kilometers)	GRADE
Yangtse	Ich'ang-Ipin	1062 (676 Mi.)	3
Chinsha	Ipin-Chinchiangchieh	1000 (625 Mi.)	5
Heng	Hengchiang-Yenchin	80 (50 Mi.)	6
Min	Ipin-Loshan	160 (100 Mi.)	4
Chingshui	Loshan-Chengtu	168 (105 Mi.)	5
Tatu	Yaokut'o-Mapien	110 (69 Mi.)	6
	Loshan-Chink'ouho	100 (63 Mi.)	6
Ch'ingi	Loshan-T'iench'ian	190 (119 Mi.)	6
	Yuan-Tungching	30 (19 Mi.)	6
Nei	Chengtu-Kuanhsien	70 (44 Mi.)	6
Nai	Kuanhsien-P'engshan	110 (69 Mi.)	6
T'o	Luhsien-Weichiang	150 (94 Mi.)	5
	Weichiang-Chu'ngning	408 (255 Mi.)	6
Ching	Fushun-Weiyuan	160 (100 Mi.)	6
Yungning	Wach'i-Hsiyung	120 (75 Mi.)	6
Ch'ihshui	Hochiang-Ch'ihshui	80 (50 Mi.)	5
	Ch'ihshui-Maot'ai	164 (103 Mi.)	6
Ch'i	Chiangk'ou-Tungch'i	102 (64 Mi.)	5
Chialing	Chungking-Kuangyuan	740 (463 Mi.)	4
	Kuangyuan-Lüehyang	200 (125 Mi.)	5
Paishui	Ch'aot'ieni-Mienhsien	140 (88 Mi.)	5
	Chaohua-Pik'ou	150 (94 Mi.)	6
Fu	Hoch'uan-Shehung	379 (237 Mi.)	5
	Shehung-P'ingwu	406 (254 Mi.)	6
Ch'ü	Hoch'uan-Kuangan	125 (78 Mi.)	5
	Kuangan-T'ungchiang	332 (208 Mi.)	6
Han	Chiangk'ou-Hanchiang	138 (86 Mi.)	6
T'ung	Sanhui-Hsianhan	110 (69 Mi.)	6
Chung	Hsianhan-Shuanghok'ou	92 (58 Mi.)	6
Hou	Hsianhan-Kanyuan	120 (75 Mi.)	6
Wu	Puling-Liukuang	585 (366 Mi.)	5-6
Ch'ing	Itu-Chuhopa	210 (131 Mi.)	5
	TOTAL.....	8031 (5019 Mi.)	

* Hang-tao Nang /Navigation Route Network/, Nanking, Hsing-cheng-yuan Hsin-wen-chü, /Bureau of Information, Executive Yuan/, 1947, pp. 26-29.

The different grades of waterways as determined by navigability, are shown in Table 5.

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Table 5. Navigability of Rivers*

Rating	Depth	Navigability by Tonnage
Grade 1	5 to 8 meters (16-26')	10,000
Grade 2	3.8 meters (12')	2,000
Grade 3	3.2 meters (11')	1,000
Grade 4	2.8 meters (9')	6,000
Grade 5	2.5 meters (8')	300
Grade 6	1.5 meters (5')	60

* The Navigation Route Network, Nanking, Bureau of Information, Executive Yuan, 1947, pp. 3-5.

1:Stanford U. S-4, 5 1956 AF16 S W China
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505 The section between I-chang and I-pin
487 of the Yangtze River has a navigability rating of Grade 3, i.e., navigable for boats up to 1,000 tons. The section between I-pin and Lo-shan on the Min River and the section between Chungking and Kuang-yüan on the Chia-ling River have a navigability rating of Grade 4, navigable by steamers of 600 tons. All the other rivers have a lower rating than Grade 4 are navigable only by junk.

A. Inland Shipping

501 Before the resistance against Japan, China's total shipping tonnage was about 576,000 tons, including 124 ocean steamers totaling 367,383 tons and 3,333 river steamers totaling 208,617 tons. During the war, it was estimated that about 495,329 tons of both types of steamers were lost.[61] After the war, 2,751 Japanese ships of various types, with a total of 251,288 tons, were confiscated, including 507 river boats (62,375 tons) in the Yangtze River area.[62]

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61. Hang-yün [Navigation], Nanking, Hsing-cheng-yuan, Hsin-wen-chü [Bureau of Information, Executive Yuan], 1949, p. 24.

62. Ibid., p. 23.

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[For data on Topography, Flora and Routes, see Category 116, pp. 217-354, 388-428.]

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CHAPTER I

TERRITORY BETWEEN K'UN-MING (YÜN-NAN FU) AND LI-CHIANG

It would seem superfluous to give here the stages and a description of the road to Ta-li, which has been described by travellers too numerous to mention. But practically none give the names with the Chinese characters. And as the romanization adopted by them depended on their nationality — English, French or German — the resulting spelling has not always been a happy one. It is for this reason that I shall describe briefly the route from K'un-ming, via Ta-li 大理, to Li-chiang 麗江, and also give historical accounts of the various towns encountered *en route*, beginning with K'un-ming, our starting point.

Although no one will ever again use the old caravan road to Ta-li except muleteers — and these only for a few years more — as a motor-road has been built to Ta-li and its extension to Li-chiang is almost completed, I have thought it wise to give this description of the old caravan road as a matter of historic interest.

1. — HISTORY OF YÜN-NAN FU

Yün-nan fu was the land south of the Liang Chou 梁州 of Yü Kung 禹貢. In the time of the Yin 殷 (also called Shang 商) and Chou 周 dynasties, it was outside their borders and was inhabited by the Hsi-nan-i 西南夷 (Southwestern barbarians). There dwelled the P'o 僰, Chiu 鳩, Liao 獠, Li 慄 (Piao 摽), Lo 裸 (Naked), Tu 毒, Lu 獹, and Ngo or O 噩, and all the tribes of the Wu-man 烏蠻. In the Fighting States period, Chuang Ch'iao 莊蹻 of Ch'u 楚 seized the land, assumed the kingship of their territory and called it Tien Kuo 滇國.

Tien Kuo. — There seems to be some discrepancy as regards the actual establishing of the Tien Kuo. Chavannes, in his introduction to the *Mémoires historiques*, pp. LXXIX and LXXXIV, states that King Wei 威王 of Ch'u, who reigned from 339–329 B.C., sent General Chuang Ch'iao to conquer the region which is the present K'un-ming. Owing to his inability to return to Ch'u the latter installed himself on the borders of lake Tien and named his kingdom after the lake, Tien Kuo (Kingdom of Tien) (Plate 2).

The *Tien-yün li-nien chuan* 滇雲歷年傳, ch. 1, pp. 6b–7b, quoting from the *Shih Chi* 史記, says that, in the time of King Wei of Ch'u, General Chuang Ch'iao was sent with his soldiers to follow the Chiang 江 (Yangtze), and seize the territory to the west of Pa 巴, Shu 蜀 and Ch'ien-chung. General Chuang was the descendant of King Chuang (Wang) of Ch'u 莊王 (613–591 B.C.). (The *Tien-yün li-nien chuan* has quite a discussion about this statement that Chuang Ch'iao was the descendant of Chuang Wang). Chuang arrived at lake Tien; near it was level ground, 300 li square, consisting of fertile soil. Several thousand li were occupied by the soldiers, who overawed the country, which thus became subject to Ch'u.

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In the 17th year of Shun-chih (1660) the wall was in bad condition and the salt revenue was used to rebuild it. It was again rebuilt in the 20th year of K'ang-hsi (1681). Afterwards it was frequently repaired, the last time by Magistrate Chou Hsiung 周熊 in 1797.

To the north-east of the city lay the walled towns of Ching-i ch'eng 井邑城 and Huang ch'eng 隍城; to the west lay Han ch'eng 漢城. Something over 10 li to the east of the wall is the village of Ku-ch'ang-ts'un 穀昌村, which under the Han dynasty was part of the ancient territory of the Ku-ch'ang Wang (King of Ku-ch'ang).[9]

In the 10th year of Cheng-yüan 貞元 (794) the Nan-chao Kingdom attacked the Hsi-jung 西戎 (Western Jung) tribes, and transported the Shih 施, Shun 順 and Mo-so 麼些 tribes, many thousands strong, to this locality.

2. — THE ROAD FROM K'UN-MING TO TA-LI

First stage. — From K'un-ming the trail leads west across the plain for 30 li until it reaches the foot-hills and the famous Pi-chi Kuan 碧雞關 (Jade-fowl Pass), where there is a hamlet and a temple on a hill overlooking the pass. This temple was built in the 22nd year of K'ang-hsi, the seventh month and 12th day (September 2nd, 1683). The elevation of the village is 6,550 feet. The motor-road follows the foot of the pass, zigzags up the hill, and then bears to the west.

From Pi-chi Kuan to An-ning chou 安寧州 (now An-ning hsien) is 50 li. An-ning is a walled city lying in a valley at an altitude of 6,000 feet. In ancient days it was the T'ang-lang-ch'uan 螳螂川 (Mantis stream) of the Tien Kingdom. A small trail here branches off to the town of Wu-ting 武定, three stages to the north of K'un-ming and a distance of 210 li from An-ning. (A motor-road has now been built.)

The road to An-ning winds between wheat-fields which are terraced and situated between low hills with limestone outcroppings. Coolies, mostly Min-chia 民家 (for description see pp. 41–43), men and women, are met with, carrying blocks of salt on a framework, the load being 100 catties, or about 133 lb. Others bear loads of firewood, charcoal and rice for the market of K'un-ming. The salt comes from Pai-yen ching 白鹽井 (White salt-well) near the town of Yen-feng 鹽豐. A trail connects the salt-wells with Ch'u-hsiung.

An-ning hsien. — In the Han dynasty, An-ning was the Lien-jan hsien 連然縣 of I chou. In the beginning of the Chin dynasty (about 265–266) it belonged or was subject to Chien-ning Chün 建寧郡. Under the Sung and Ch'i dynasties its name remained unaltered. In the beginning of the Sui dynasty (about 581–582) the city was subject to K'un chou.

During the reign of T'ang Wu-te 武德 (about 618–619) its name was changed and An-ning hsien magistracy (still under K'un chou) was established. At the beginning of T'ien-pao 天寶 (about 742–743) An-ning hsien fell into the hands of the Man (savages) who had rebelled owing to extortionate taxes and forced labor.

[9] The *K'un-ming hsien chih*, ch. 9, fol. 1a, states that there is no Ku-ch'ang Wang listed in the *Han Shu* and that the character *wang* was by mistake used for *hsien* 縣.

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173 Afterwards the city was captured by the Meng family (Meng shih 蒙氏), the founders of the Nan-chao Kingdom. The T'ang dynasty sent soldiers to suppress the Man. P'i-li-ko, the fourth Nan-chao King, with his soldiers joined the T'ang soldiers and pacified the savages. Nine years afterwards when the Nan-chao Kingdom had become stronger, the Ts'uan 爨 savages were weakened. The robbers (Ts'uan) however captured Yao chou 姚州, and although they again attacked An-ning, it remained in the possession of the Nan-chao kings.

The Tuan family, which in 937 succeeded to the throne of Nan-chao, made no changes and, during the reign of Tuan Ssu-lien 段思廉 (1044–1075), Kao Chih-sheng 高智升, marquis of Shan-shan, was commissioned to guard and protect their territory.

In the beginning of the Yüan dynasty (1253) it was dependent on the Yang-ch'eng-p'u 陽城傅[10] Wan-hu fu. In the beginning of Chih-yüan 至元 (1264 or 1265) there was established the Ch'ien-hu so 千戶所 (Sub-military station of 1,000 families) of An-ning. Afterwards the name was changed to An-ning chou. At the beginning of the Ming dynasty it remained unaltered.

The native prefect, a member of the Tung family 董氏, governed hereditarily the registered families of 10 li (10 communes) and one hsien.

The *Yün-nan T'ung-chih*, ch. 141, p. 31a . . . 32a, has the following to say about the Tung family: "In the reign of Hung-wu (1368–1398) Ho-ch'ing fu 和曲府 was established. In the 17th year (1384) Tung Tz'u 董賜 was made native fu-prefect of Ho-ch'ing (on account of his great merit). He was originally native chou-prefect of An-ning of which city he was a native. His son, Tung Chieh 董節, also on account of merit, was made hereditary native chou-prefect of An-ning in the same year his father was transferred to Ho-ch'ing. (See also *Ho-ch'ing chou chih*, ch. 20, fol. 20a.) He established schools and built the city yamen, gave lessons in agriculture and sericulture, and instructed the people in the cultivation of trees, etc."

133 *Second stage.* — From An-ning hsien to Lao-ya-kuan 老鴉關 (Crow pass)
● 487 is a distance of 70 li. The trail leads up the hills to a hamlet called Ts'ao-p'u
137 草舖 (Grass shop), which is 10 li from Ch'ing-lung-shao 青龍哨 (Green dragon guard-station), the lunch-stop of the day. It continues on over wild, arid country — an undulating plateau of gravel, red soil, yellow sand and clay. The slopes are covered with pine scrub (*Pinus yünnanensis*). Sixty li from An-ning hsien the village of Lu-piao 祿(黍)鰾 is reached. After passing through a circular terraced basin, the trail climbs to Lao-ya pass on which is a temple now occupied by the militia. The altitude of Lao-ya Kuan is 6,300 feet. Lao-ya-kuan village, which is not touched by the motor-road, extends from the top of the pass down into a little plain, and belongs to the magistracy of Lu-feng hsien 祿豐縣.

Third stage. — From Lao-ya-kuan to Lu-feng hsien 祿豐縣 is 80 li. The trail leads up through a rocky ravine to a pass which is called Yang-lao-shao 楊老哨, then past the hamlet of Pei-hou-ssu 背後寺, descending from 6,000

[10] This is the Chin-ning hsien 晉寧縣 on the south-east bank of the lake at K'un-ming. There was an outer and an inner walled city in the chou; the inner was called Yang-ch'eng-p'u and was built by the Meng family.

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feet into a deep valley in which is situated the long village of Yao-chan 腰站, the regular lunch-stop for the caravans. The motor-road avoids Yao-chan and keeps to the hill-side, descending in great zigzags to the west of the place. The steep valley slopes are eroded, the strata being perfectly horizontal and in various colors, such as grey and yellow clay, gravel and red soil; the land has sunk and lies tilted considerably, especially in the north-eastern part, exposing the above-mentioned varicolored strata and giving the whole landscape a peculiar appearance.

Lu-feng [11] is situated in a fertile plain at an elevation of 5,350 feet. It is a town now much dilapidated and surrounded by a low wall. The original earthen wall was built in the 12th year of Yüan Chih-cheng 至正 (1352). In the 35th year of Ming Wan-li (1607) the town was burnt by the native bandit, A-k'o 阿克 (tribal chief of Wu-ting), and the magistrate pulled down the earthen wall and built a brick one, 3 li in circumference and 16 Chinese feet high. This wall was destroyed by an earthquake in the ninth year of K'ang-hsi (1670) and rebuilt. It was repaired frequently afterwards up to the 10th year of T'ung-chih (1871).

To the west of Lu-feng, almost adjoining the wall, flows the Hsing-lo Ho 星羅河. The bridge spanning it is called Hsing-hsü ch'iao 星宿橋 (Bridge of the zodiacal constellation), another name for it being Yung-feng ch'iao 永豐橋. It was commenced in 1612 and finished in 1614 by Hsiang Chao-lin 向兆麟, magistrate of Lu-feng.

Fourth stage. — From Lu-feng to She-tzu 舍資 (also written 捨資) is a distance of 90 li. From Lu-feng the road leads through the west gate, known as the Ch'ing men 清門, over the Hsing-hsü bridge. The Hsing-hsü Chiang 星宿江 or Ho 河, another name for the Hsing-lo River, is called the Lu-shih Chiang 綠汁江 on the Yün-nan military map. It flows west of the walled town and becomes an affluent of the Red River (the Chinese Yüan Chiang 元江) which debouches into the sea in Indo-China.

The trail crosses the plain to the foot of the hills which it ascends. This particular stretch of trail is the worst on the entire journey to Li-chiang. All the villages have been burned by bandits, only the charred mud walls are standing and the fields lie waste. The mountains of this region had been for years the stronghold of the large robber bands which harassed the province.

Half-way up the mountain-side, nestled in the forest is an old temple, 10 li from Lu-feng. From a pass, 6,300 feet high, which is the top of the ridge encircling the western side of the Lu-feng plain, one has a wonderful view over a vast sea of mountains, here and there being a tiny level area with a few hamlets and fields. The trail continues below the top of the ridge along grassy and wooded slopes. Ahead are conical mountains thickly wooded with pines;

[11] In ancient days it was the Pai-ts'un 白村 (White village) of the Lu-peng tien 祿豐甸 (tien of Lu-peng). The district was inhabited by the Wu-p'o-man 烏婆蠻 (Black P'o savages). Their land was malarial and hot, and they thus had no definite dwelling. They were ruled in the period of Ta-li 大理 (937–1094) by I-sheng 義勝, the son of Kao Chih-sheng 高智昇. In the beginning of the Yüan dynasty the town was dependent on the Ch'ien-hu so of An-ning. In the reign of Chih-yüan 至元 (1341–1367) it was established as a hsien, subject to the chou of An-ning. The peasants of three li registered there. To-day it is a full-fledged hsien city.

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at the foot of the nearest, the trail, now a deep trench, enters a ravine descending to a stone bridge and then to what was once a hamlet called Hsiang-shui-kuan 响水關 (Rippling water pass). It is a wonderful spot in the midst of densely forested mountains and lovely clear streams. This was the headquarters of the robber bands. Thanks to the energetic rule of the then governor, Lung Yün 龍雲, many of the bandits were killed, the remainder dispersed, and a fort erected where soldiers are always on guard.

The trail winds in and out between high, forested spurs, finally ascending to a pass of 6,500 feet elevation. It descends into a small valley, across low ridges and thence to the small, forlorn hamlet of She-tzu at 6,100 feet. After having been plundered several times by the bandits who once occupied it for many months in 1927–28, a mud wall has been built around it, and watch-towers on the tops of the surrounding spurs. She-tzu, which formerly belonged to Kuang-t'ung hsien, is now a sub-divisional magistracy, in the district of Hei-ching 黑井 (Black salt-well — in contradistinction to the Pai-ching 白井, White salt-well). In Hei-ching are two wells called A-lou ching 阿陋井 and Yüan-yung ching 元永井. Large caravans loaded with salt make their way from here to the capital.

Fifth stage. — From She-tzu to Kuang-t'ung hsien 廣通縣 is a distance of 60 li. The trail now passes across the She-tzu plain and enters a small ravine leading to a pass, at 6,550 feet and 15 li from She-tzu, where is a shrine — a large old temple dedicated to the famous hero Kuan Yü 關羽 of the San Kuo 三國 (Three Kingdoms), later canonized as Kuan Ti 關帝 and made a god in 1594 by Ming Wan-li. The pass is called Le-ma Kuan 勒馬關 (Rein-in the horse Pass). From this pass, once a dangerous spot held by bandits, the trail descends to the edge of a small, cultivated plain on which stands the village of Hei-chü 黑苴, elevation 6,125 feet, consisting of about 25 houses; wheat, barley, and broad beans are cultivated. A number of peasants were encountered here, carrying large pine logs by means of straps over their foreheads and wooden yokes around the backs of their necks, the yoke resting on the shoulders (PLATES 7, 8).

The trail ascends steeply — the hill-side being covered with magnolias, Michelias, *Castanopsis Delavayi*, *Ketteleria Davidiana*, pines, Pyrus or wild pears, oaks, etc. — to a pass at 6,500 feet and descends to the village of Meng-ch'i-p'u 蒙七舖, elevation 6,425 feet. This is the regular lunch-stop. The path leads on across a spur into a depression which it encircles, and then climbs to a higher spur, elevation 7,110 feet. It continues on top of the spur for some time, leaving a deep valley to the right, and descends steeply over a mere rock pile of a trail to the plain of Kuang-t'ung and the dilapidated, ruined town of that name. Kuang-t'ung must once have seen better days, judging by its large now ruined temples. Its elevation is 6,300 feet.[12]

[12] The aboriginal name of Kuang-t'ung was Lu t'an 路𠊎. [The character *t'an* 𠊎 stands for the Tai word *kieng* or *shieng*, as in Kieng-mai, a town in northern Siam. The word is often written 𡍮 *shan*, and 𨰻 *chien*, the latter probably in imitation of the Tai sound. The meaning of the Tai word is a State, a province or a town.] In the beginning of the Yüan dynasty (1253) the Lu-t'an ch'ien-hu 路𠊎千戶 (Lu State of 1,000 families) was established. In the 12th year of Chih-yüan 至元 (1352) [the *Kuang-t'ung hsien chih*, ch. 1, fol. 5b, states the 11th year (1351)], it became Kuang-t'ung hsien dependent on Nan-an chou 南安州,

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Sixth stage. — From Kuang-t'ung to Ch'u-hsiung 楚雄 is a distance of 70 li. The trail follows the foot-hills which encircle the plain, then ascends a spur covered with a semi-xerophytic type of vegetation, consisting mostly of *Castanopsis Delavayi*, pines, Ketteleria, Euonymus, Lyonia, *Rhododendron decorum*, *Rhododendron Scottianum*, Quercus, Sophora, Pyrus, *Rubus luteus*, *Rosa Banksia*, *Osteomeles Schwerinae*, etc.

The trail continues to ascend the gravelly spurs to the summit of a ridge on which are situated a few houses which compose the hamlet of Hui-teng-kuan 回蹬關, elevation 7,050 feet. This place is of historic interest. In the 23rd year of Yüan Chih-cheng 至正 (1363) a general, by name Ming Yü-chen 明玉珍, led 30,000 soldiers to this pass, coming from Ta-li to attack Shan-shan, the present K'un-ming. From Ta-li fu he was pursued by Tuan Kung 段功, who ruled from 1345–1366 as hereditary Governor of Ta-li fu. Ming Yü-chen and his accomplice, Li Chih-ma 李芝麻, as well as his younger brother, Ming Erh 明二, and others, were the leaders of the Red Turban brigands; they and their soldiers were defeated here by Tuan Kung. Hence the name of the pass, Hui-teng (To return and to struggle), having reference to his army turning about and fighting Tuan Kung. It can also be translated "to turn the stirrup." [13]

From the pass the trail continues at 6,900 feet elevation (watch-towers are on the pass as well as on the hills beyond), the grade being easy and the path sandy; it descends 600 feet into a ravine which has been banked by a dam, creating a deep, blue pond. From here the trail ascends to the village of Shih-chien-p'u 石澗舖, situated on the edge of a plain at an elevation of 6,230 feet and 30 li from Kuang-t'ung. Thence it follows along scrub-covered hills for several li at the edge of the plain, then directly across the plain, which is barred by a low red spur. On this plateau is situated the hamlet of Ling-hsü 凌墟, elevation 6,200 feet. Here a valley opens, with a stream called the Lung Ch'uan 龍川 (Dragon River) which has its source at the Ying-wu Kuan 英武關 and flows south of Chen-nan hsien past Ch'u-hsiung, thence north into the Yangtze at Lung-kai 龍街 north of Ma-kai 馬街.[14]

The trail follows up-stream on level ground partly paved, partly sandy, — the hills to the left being covered with pines and large deciduous trees (oaks, etc.) and the fields cultivated with rice — crosses the red spur just mentioned and descends into the plain of Ch'u-hsiung at an elevation of 6,300 feet.

The town of Ch'u-hsiung is walled, rather long, and possesses about 15,000

south of Ch'u-hsiung. In the beginning of the Ming dynasty it was again changed (that is, it no longer belonged to Nan-an chou) and henceforth came under the jurisdiction of Ch'u-hsiung and had subject to it the peasants of four li. In ancient days Kuang-t'ung had no wall; the first brick wall built was in the 45th year of Ming Wan-li (1617). It was 3 li in circumference and 18 Chinese feet high. It had four gates, each with a loft, or tower-like superstructure, and was surrounded by a moat 5 feet broad and deep.

[13] The *Ch'u-hsiung fu chih*, ch. 1, fol. 25b, states that Ko-lo-feng intended to attack the Yün-nan T'o-tung ch'eng and arrived at this pass with his troops. He encountered a heavy thunderstorm when his captain advised him to return with his troops, hence the name.

[14] East of Chü-li-p'u 宜力舖 the stream is called Pai-lung Ho 白龍河. Another name for it is Hung Chiang 虹江 (Rainbow River). It receives many small affluents on its way past Chen-nan, especially from the north, such as the Shuang-lung Ho 雙龍河, Yang-ch'i Ho 陽起河, and Tzu-tien Ho 紫甸河.

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361 inhabitants. In the Han dynasty Ch'u-hsiung belonged to the territory of
● 487 I Chou. Afterwards it became the dwelling-place of miscellaneous Man (savages) carrying on agriculture and pasturage. They were called the O-lu 鍔羅. In course of time, Wei-ch'u 威楚, headman of the Ts'uan, built a tamped earth wall, and Ch'u-hsiung became the *t'an* (town) of the O-lu. Because of that it was called the Wei-ch'u ch'eng 威楚城. [The town is known even nowadays as Wei-ch'u. The wall was rebuilt by Kao Ming-liang 高明量 in the time of the Tuan family, during the Sung dynasty, actually in the reign of the Nan-chao King, Tuan Cheng-shun 段正淳 (1096–1108), who laid the foundation of the new Ch'u-hsiung wall two li north-west of the present town of Ch'u-hsiung]. At the end of the reign of T'ang Cheng-kuan 貞觀 (649) all the other Man (savages) became subjects of Wei-ch'u. In the 16th year of Hung-wu (1383) the viceroy petitioned the Emperor and, presenting a map, suggested that a wall be built on the present site of Ch'u-hsiung. The petition was granted and a brick wall erected seven li in circumference and 25 Chinese feet high. It collapsed frequently and was rebuilt, the last time in 1865.

487 *Seventh stage.* — From Ch'u-hsiung to Lü-ho-kai 呂合街 is a distance of
133 60 li. Elevation 6,500 feet.
137 Passing through the west gate and the long suburb of Ch'u-hsiung, the trail skirts the western end of the plain, crosses a camel-back bridge near the hamlet of San-chia-t'ang 三家塘 (Three-family post-station), and enters a valley with several branches, taking the right-hand branch. The hills are composed of red sandstone and red clay. Passing over low hills covered with small pine trees, we descend to another small plain which the trail skirts; several hamlets are situated at the foot-hills, the elevation being 6,350 feet. The regular lunch-stop for the caravans is the hamlet of Ta-shih-p'u 大石舖 (Great rock shop). Magnificent groves of oaks (*Quercus serrata*) grow along the road.

From this hamlet the trail meanders over rolling country and thence up a ravine past the village of Ch'ing-yüan-shao 清源哨 (Clear spring fort), 15 li from Lü-ho-kai and Ch'ien-liang-ch'iao 錢粮橋 (Tollbridge). Here in the
[317] olden days used to be a *shao* 哨 (outpost), where two soldiers stood guard. The odor of sulphur permeates the air, probably from hot sulphur springs in the neighborhood. Elevation 6,450 feet. Some distance beyond, a large stone bridge crosses the Tzu-tien Ho 紫甸河, which river has its source in Ting-yüan hsien 定遠縣 and flows into the Pai-lung Ho 白龍河.

[361] The trail ascends the spur dividing the valley of the Lung Ch'uan 龍川 from the Lü-ho-kai plain, and crossing its highest point at 6,625 feet descends steeply past an old temple to the long hamlet of Lü-ho-kai, consisting of two rows of dilapidated houses. At the western end of the hamlet is a temple with a tall wooden tower overlooking the one street; the temple is called Lü-tsu Ko 呂祖閣 (Ancestral court [pavilion] of the Lü family). Lü-ho-kai belongs to the magistracy of Ch'u-hsiung. The ancient name of Lü-ho was Ho-kuan-t'an 合關潭. Later it became the Lü-ho-i 呂合驛 (Lü-ho courier station), also known as Lü-ho 呂閤. During the time of the Nan-chao Kingdom a certain Lü Shun-yang 呂純陽 lived at this place, whence its name.

Eighth stage. — From Lü-ho-kai to Sha-ch'iao 沙橋 (Sand bridge) is a distance of 65 li. Elevation 6,900 feet.

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Immediately outside the village the road leads over a bridge which spans a small tributary, the Ch'ing-shui Ho 清水河 (Clear water Stream), and then across the small plain over spurs wooded with pines and oaks, only to descend again to another small plain of about 20 acres. Thence it follows along a beautifully wooded ridge, the main trees being pines, oaks, and Ketteleria, to a small terraced basin and ascends a gravelly spur, on the top of which, and to east of the road, is an old fort and watch-tower called Kao-feng shao 高峯哨 (High hill fort), midway between Lü-ho-kai and Chen-nan hsien 鎮南縣 (Guarding the south prefecture) 15 li either way. From the pass the trail descends into terraced, rolling country with scattered farmhouses, the path consisting of remnants of pavement-blocks, which form a ridge in the center of quagmires.

The country becomes more open and to our left is a long plain surrounded by bare hills. On this plain is situated the walled town of Chen-nan, consisting of about 600 houses. Elevation 6,600 feet.[15]

In ancient times the place was inhabited by Man-i (savages). It was the land of the P'u-lo-man 濮落鬘 (P'u and Lo tribes). At the beginning of the Yüan dynasty when the Tuan family ruled Nan-chao (1253–1382), a thousand P'u-lo-man families inhabited Ch'ien-she 欠舍 (the present district of Chen-nan). In the seventh year of Hsien Tsung 憲宗 (1257) there were established the Ch'ien-she ch'ien-hu 欠舍千戶 and the Shih-ku pai-hu 石鼓百戶. In the 21st year of Chih-yüan (1284) Ch'ien-she ch'ien-hu was changed to Chen-nan chou, subject to Wei-ch'u Lu 威楚路 (Circuit of Wei-ch'u, *i.e.* Ch'u-hsiung). In the 22nd year (1285) Shih-ku pai-hu was changed to Shih-ku hsien, subject to Chen-nan. This district city was 30 li east of Chen-nan. Prior to the T'ang dynasty there was a village in that place called Shih-ku-ts'un 石鼓村, which was made a district by King P'i-lo-ko who in 730 had united the six kingdoms (Liu chao) of Nan-chao. In the 24th year of Chih-yüan (1287) the district was abolished and became a *hsiang* 鄉, or suburban district. The *Man-shu* 蠻書 says that this is the Lü-ho (kai) of Ch'u-hsiung (*see* p. 20). The same work states further that Shih-ku-i 石鼓驛 (Courier station of Shih-ku) was once called Hua-ch'uan 化川 and was three stages from Yün-nan ch'eng (the present-day Hsiang-yün hsien or Yün-nan hsien which is not to be confused with Yün-nan fu). In the reign of T'ang Shang-yüan 上元 (760–761) the district was called Su-fu chün 祿富郡.

Passing through the west gate, which faces south of the long town we come to a *p'ai-fang* (stone arch), and out into the narrow, terraced valley between partly wooded hills. Outside this town I found a great number of coffins above ground awaiting burial, emitting dreadful odors, and, worse still, naked corpses of children tied to poles and wrapped in mats, their hands and feet protruding and set upright against trees, with millions of flies swarming about.

The trail leads up and down over spurs and tree-covered hills and into valleys

[15] In ancient days Chen-nan had no wall. During the reign of Ming Hung-chih 宏治 (1488–1505) the native sub-prefect Tuan Tzu-t'ung 段梓桐 built the first tamped earth wall. In the 43rd year of the period Wan-li (1615) the chou-prefect Yin Wei-hsien 尹惟憲 rebuilt a brick wall. It is three li in circumference, twenty Chinese feet high and seven thick. It has four gates with towers. There is however no moat. When the Mohammedans captured the town during the reign of T'ung-chih (1862–1874) they built a moat around it twenty feet wide and deep. This has now disappeared.

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487 133 137 until we reach the village of Pan-ch'iao 板橋 (Wood bridge), 30 li from Chen-nan, at the foot of a wooded hill. Leaving the village to the right it crosses a stone bridge called Ling-kuang ch'iao 靈廣橋, near the temple of Ling-kuang (Miao). Thence it leads up the valley between hills to the village of Sha-ch'iao, situated on a slope. The neighboring country is inhabited by a number of tribes, who come to the markets to dispose of their products.

Ninth stage. — From Sha-ch'iao to P'u-p'ung 普湖 (Pervading noise of the water) is a distance of 95 li. Elevation 7,450 feet.

Leaving Sha-ch'iao the trail winds about the hill-sides between wooded slopes in narrow cultivated valleys at an elevation of 6,900 feet. Here are situated farm-houses and small hamlets in groves of willows along a clear stream. The path leads up a narrow, densely wooded valley to the hamlet Ta-fo-ssu 大佛寺 (Great Buddha temple) after a temple situated in the center of the village, but nothing is left of the temple except a few posts. The hamlet consists of about five houses and is in a wretched state; elevation 7,000 feet.

[579] Climbing between steep, wooded hills, formerly the hunting-ground of the bandit chief Ch'ang Liang and his bands, who burned nearly all the villages in this region (fortunately he has been caught and executed, and the villages are gradually being rebuilt), the ravine becomes narrower and filled with a wonderful forest of Alnus, Pyrus, Quercus, *Rhododendron Delavayi*, *Rhod. Simsii*, *Rhod. scabrifolium*, *Rhod. microphyton*, *Rhod. coriaceum*, magnolias, Cornus, etc., until we emerge into a narrow pass at 7,900 feet and the little hamlet of Chü-li-p'u 苴力鋪, 70 li west of Chen-nan. Every house in this once prosperous village was in ashes (1928–1930) — the act of bandits. Women and children sat among the debris in despair.

487 133 485 The trail continues up the narrowing ravine to the pass at 8,200 feet where lies the hamlet called Ying-wu-kuan 英武關, or 鸚鵡關,[16] a distance of 50 li from Sha-ch'iao. This is the regular lunch-stop for the caravans. The houses are mainly food-stalls and tea-shops which cater to the traveler. A tiny temple is back of the village in a forest of oaks.

487 133 137 From this pass the trail descends, only to ascend again to a slightly higher pass at 8,300 feet, whence it leads down into a red valley, bare, arid, and exposed to the terrific winds which sweep it from the west. At 8,000 feet we pass the wretched village of T'ien-shen-t'ang-t'ang 天神堂塘, continuing downstream for a short distance. Instead of following the valley we now turn to the right, and climb the steep spur over a terribly rocky trail between pine forests, to an elevation of 8,350 feet. Here the path emerges on to a flat plateau (the neighborhood is inhabited by Lo-lo tribesmen) and descends the broad mountain-side over which the wind sweeps furiously in winter and spring. Much of the land is bare and covered with fine, loose gravel and sand. Only barberry bushes (Berberis) manage to exist, with *Osteomeles Schwerinæ*, a gnarled shrub with white flowers. The hills are purplish-red and yellow with here and there calcareous outcroppings.

The trail, after having kept to an elevation of from 8,000 to 7,600 feet, de-

[16] Not to be mistaken for the Ying-wu Shan 鸚鵡山 (Parrot Mountain), which is only a half li north-west of Chen-nan. The name is derived from the many parrots which are said to nest there.

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scends into a valley enclosed by arid hills. The valley floor is planted with wheat at an elevation of 7,400 feet. Continuing in this valley we come to the hamlet of P'u-ch'ang-ho 普昌河 (Universal Prosperity), so named after the stream which divides it in two and is spanned by a bridge. This region and the neighborhood of P'u-p'ung was the happy hunting-ground of the bandit chief Lao Ying-hsiung 老英雄, who held sway at the time of my visit in 1928. Since then he has met the fate of most of the men who follow that dangerous profession.

From P'u-ch'ang-ho the trail once more ascends the pine-covered spurs to 7,725 feet elevation. The whole country is one vast sea of mountains. Leaving a deep valley to the left, we climb to 7,900 feet over a broad, gravelly, sandy spur, and then descend into a large valley to the hamlet of P'u-p'ung 普湖.

Tenth stage. — From P'u-p'ung to Yün-nan-i 雲南驛 is a distance of 65 li. Elevation 7,000 feet. (An *i* 驛 was a courier or dispatch station.)

From P'u-p'ung the trail climbs steeply to a flat spur at an elevation of 7,700 feet, where a lonely temple is situated dedicated to Kuan Ti (Kuan Ti Miao). The whole plateau is of sandstone and deeply eroded. Beyond the temple are a few farm-houses. The trail leads on over rolling country on the top of broad spurs of yellow sand and clay, covered with a scrub vegetation of pine, wild pears, Cornus, and a mass of Gnaphaliums. To the north are deep depressions, while the track skirts the mountain-sides near the top. The entire region is wild in the extreme, poor and unproductive. Hamlets are few, and when encountered they consist of only a few houses; cultivation being carried up the steep hill-side. Near a grove of large oaks is the hamlet of Shui-p'ang-p'u 水滂舖 (Roar of the waters), elevation 7,700 feet, on the inner slopes of the mountains, facing a depression south-west.

We continue now over a steep road to the top of another spur, elevation 7,800 feet, between scrub-oaks and Ketteleria trees. Beyond this pass is the hamlet of An-nan-kuan 安南關 (Pass of the peaceful south), a distance of 25 li from P'u-p'ung. In ancient days there used to be stationed here a *hsün-chien* 巡檢 (sub-district deputy-magistrate) who examined the travelers. This is the regular lunch-stop for caravans. From here the trail ascends to 8,000 feet along the edge of deep ravines where poplars and *Rhododendron Delavayi* grow; a splendid view is obtained of the large plain of Yün-nan-i to the west. Continuing for some li on the top of the spur, with waves upon waves of mountains to the south, we finally descend over a steep and much eroded trail, the mountains being sandstone, to this plain.

Yün-nan-i plain is about 25 li broad and over 60 li long, yet does not contain a single stream, or flowing water of any kind, being dependent throughout on wells and ponds. At times these become dry and water must be carried from great distances. Near the hamlet of Mu-p'ang-p'u 沐滂舖, at the foot of the spur at an elevation of 6,900 feet and the first hamlet encountered on the Yün-nan-i plain, are square ponds of bluish-grey water, the only supply of the village. Wheat is grown but no rice. A trek of about 20 li over the level plain brings one to the lonely and dreary hamlet of Yün-nan-i (Yün-nan post station).[1] The inns are poor and terrible, and the two temples of the village are

[1] Yün-nan-i is east of Yün-nan hsien. Near to it is the ancient village of Ku-ch'eng-ts'un 古城村; it was on that account considered the Ku Yün-nan chün-ch'eng 古雲南郡城

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occupied by schools and the militia. I found the houses here with gates walled-up for fear of bandits, which fortunately are now no more. It is related that the capital of Yün-nan was once at this place, but owing to the lack of water it was transferred to the present site near the K'un-yang Lake (Tien Ch'ih 滇池). An aviation ground has been laid out east of Yün-nan-i. Neither wood nor charcoal are obtainable here, only anthracite which is burnt in open braziers, the poisonous gases penetrating the street from the houses. The anthracite is mined near the village of Ma-kai 馬街, 15 li south of Yün-nan-i.

Eleventh stage. — From Yün-nan-i to Hung-ngai 紅崖 is a distance of 85 li. Elevation 6,120 feet.

From Yün-nan-i the trail leads along the plain, past a quaint pond near a temple with the houses of the long village of Kao-kuan-p'o 高關坡, opposite, then along the foot-hills for 15 li, which bring us to another small plain which the trail crosses. From about the center of this plain, called Hsiang-yün-pa 祥雲壩 (Auspicious cloud plain; in Yün-nan a *pa-tzu* 壩 *f.* is a plain), another trail leads south-west to Meng-hua 蒙化, two stages (120 li) distant. Wheat and broad beans were cultivated on this plain. To the right, or north, is a lake of considerable size called Ch'ing-hai-yün 青海雲.[18] A rocky spur closes the plain, where is situated the small hamlet of Shai-chin-p'o 晒金坡.

The track now leads across the rocky spur to the shores of the lake. We find ourselves on another plain which we cross, thence over some foot-hills into a larger plain to the north. Passing through the forlorn hamlet of Kou-ts'un-p'u 溝村舖, elevation 6,900 feet, with its hedges of *Opuntia monacantha* cactus, we come out into grassy country, the hills being absolutely bare and lonely in the extreme — reminding one of the grasslands of north-east Tibet. To the north there is, however, a cultivated plain, while to the south are the denuded hills. Ahead red cliffs are visible, at the foot of which is a fairly imposing Buddhist temple, and next to it the hamlet of Ch'ing-hua-tung 青華洞 (Azure flowery cave), named after a large limestone cave a short way from the temple.[19] The distance from Yün-nan-i is 40 li and it is a regular lunch-stop, although a poorer place it is difficult to imagine; it consists of about four dilapidated houses or, rather, ruins. The cave, about 120 feet wide, extends some distance into the mountain, the ceiling is very high and there are several side branches. I followed the main cave for some distance but as the air became foul, and we stumbled on old coffins and human skeletons, we returned, glad to see daylight again. Two li north of Ch'ing-hua-tung is the magistracy of Yün-nan hsien, also called Hsiang-yün hsien 祥雲縣.

From Ch'ing-hua-tung the trail leads directly up the mountain and thence into a ravine surrounded by bare hills, wheat being planted in its narrow floor. Within the ravine, some distance up, the trail leads through the village of I-chiang-p'u 倚江舖, elevation 7,100 feet; the whole village is occupied with

(Ancient Yün-nan prefectural city). Nine li south of Yün-nan hsien is the village of Li-ssu-ying 力士營. Tradition relates that it was the camp (*ying*) of the army of Chu-ko Wu-hou 諸葛武侯 (Marquis Chu-ko Liang) (181–234).

[18] Also called Yeh-ching Hu 掖鏡湖. In the center of the lake is a rock resembling a mirror (*ching*), — hence the name.

[19] Ch'ing-hua Shan is the name of the mountain in which the cave is situated.

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making straw sandals for coolies and travelers. The motor-road also passes by this village. From there the trail continues up to a pass at 7,300 feet and thence over hill-sides covered with *Heteropogon contortus*, a brownish grass, and — sparingly — with pines. In the distance looms up a blue mountain range called K'un-mi Shan 昆彌山, extending in a north and south direction and separating the Hung-ngai plain from Hsia-kuan and Ta-li.

The trail ascends once more to 6,900 feet, and then leads down to the village of Chia-mai-p'u 加耳舖, only to climb up again over bare hills and then descends to the plain of Hung-ngai 紅崖 (Red cliff), formerly called Pai-ngai 白崖. The name Pai-ngai was changed to Hung-ngai in the 21st year of Ch'ien-lung (1756).[39]

Hung-ngai is a long, forlorn-looking, straggling affair, with a temple at either end. The inns were and are execrable. This is due to the enormous hordes of soldiers which passed through this, as well as all the other hamlets. For years the road was next to closed on account of the bandits who harassed the region.

The earthquake which wrecked Ta-li in the spring of 1925 also played havoc with Hung-ngai. In the large temple at the eastern entrance to the village

[39] Pai-ngai was the ancient Ts'ai-yün ch'eng 彩雲城 and was also called Wen-an-tung ch'eng 文安洞城. Afterwards it was called Pai-ngai ch'eng. In the T'ang dynasty, during the reign of the Meng family 蒙氏 (649–902), it was called Pai-ngai chien 逸 and was one of the ten *chien* (States), the words *chien* and *chao* 詔 being synonymous (*see* p. 18, note 12).

The *Yün-nan T'ung-chih* (ed. 1736), ch. 26, fol. 16a, states that the ancient Pai-ngai ch'eng was 60 li east of Chao chou 趙州 and that its ancient name was Pai-ngai tien 崖. But this statement cannot be correct, for Hung-ngai, the ancient Pai-ngai, is 60 li south-south-east of Chao chou. It is correct when it says that the ancient Ts'ai-yün ch'eng was west of Pai-ngai at the foot of the K'un-mi Shan. A pass (Ting-hsi ling 定西嶺) leads over to Chao chou. The distance from Hung-ngai to the foot of K'un-mi Shan is less than ten li, so Ts'ai-yün ch'eng and Pai-ngai must have been close together and later have become one town.

The name Pai-ngai was derived from a cliff, white as snow, in the western hills. When, in the third year of Chien-hsing 建興 of the Minor Han 蜀漢 (225), Chu k'o Liang attacked Yün-nan, his soldiers camped at Pai-ngai. During the reign of Ming Chia-ching (1522–1566), a Tu-pu T'ung-p'an 督捕通判, (Police superintendent and sub-prefect), from Ta-li, dwelt there and built an earth wall which ceased to exist at the end of Wan-li (1619). The foundation of the wall was still visible in 1736.

The king of Pai Kuo 白國, Lung-yu-na 龍佑那, built Ts'ai-yün ch'eng. He had seen brilliant, variegated clouds, hence he gave the city its name.

History relates that in the 10th year of Cheng-yüan 貞元 (794), I-mou-hsün 異牟尋 fought the T'u-fan (Tibetans), at the Iron Bridge (*see* p. 57); he also attacked the Shih-man 施蠻 and Shun-man 順蠻. (The word *man* at that time was substituted for the word *chao* 詔. Shih-man was the former Shih-lang chao 施浪詔, and Shun-man was the former Lang-k'ung chao 浪穹詔 of the five *chao* which later were absorbed into the Nan-chao Kingdom.) The Shih-man were also a tribe and originally belonged to the Wu-man (Black savages). They dwelt north-west of the Iron Bridge. The Shun-man also belonged to the Wu-man and dwelt in the same region as the Shih-man. I-mou-hsün captured Hsün-lo 尋羅, king of the Shih-man, and placed him and his kindred in Meng-she ch'eng 蒙舍城. He also captured the king of the Shun-man, whose name was P'ang-mi-ch'ien 傍彌潛, and placed him with his kindred in Yün-nan Pai-ngai 雲南白崖. The *Erh-yüan hsien chih* (*Lang-k'ung hsien chih lüeh*), ch. 3, fol. 2a, says that during the period of T'ang Cheng-yüan 貞元 (785–804) Nan-chao attacked Chien-lang 劍浪 (Chien-ch'uan), took Lang-k'ung, Shih-lang and Teng-t'an (Teng-ch'uan), united the three *lang* and created Lang-k'ung chou.

Seven li south-east of Pai-ngai, there was established the secondary (military) transport station of 1,000 families 白崖千戶所, in the 12th year of Sung Shun-yu 宋淳祐 (1252).

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the great mud idols were all knocked off their feet, and were leaning against the wall, their legs from above the ankles resting on the floor. The village is at the western end of the plain, which is 30 li in length. A stream called Ch'ih-shui Ho 赤水河, (Red water Stream) crosses the center of the Hung-ngai plain from north to south; 30 li down the valley to the south is the town of Mi-tu 彌渡 where there is an aviation ground. Although the plain is very fertile, next to nothing could be bought in the way of vegetables.

Twelfth stage. — From Hung-ngai to Fei-lai Ssu 飛來寺 via Chao chou 趙州 (Chao chou is now called Feng-i hsien 鳳儀縣). The distance to Fei-lai Ssu is 65 li. Elevation 6,000 feet.

From the Hung-ngai plain the trail ascends a deep ravine which seemed to have cleft the mighty range hemming in the plain on the west. The climb is a steep one over a bad road, between bare hills and slopes, to an elevation of 7,200 feet, or 1,100 feet in 15 li. To describe the rocky stairway which leads to the pass at the top of the ravine is an impossibility.

The pass, a little below which is situated a temple called Yün-t'ao Ssu 雲韜寺, is over the summit called Ting-hsi ling 定西嶺, which name is engraved in large characters on a memorial stone in front of the steep temple-steps. The stone bears the date 14th year of Ming Hung-wu (1381). The entrance to the temple is a tea-shop. It is an excellent lunch-stop when coming from the west, but not when coming from Hung-ngai. From the pass a trail leads to the left to Meng hua 蒙化, south of Hsia-kuan 下關 and Ta-li. This used to be a famous brigand haunt, but to-day they have disappeared, and now the motor-road is opened and they are a memory only. The name Ting-hsi ling was given to the pass and peak by Mu Ying 沐英,[1] marquis of Hsi-p'ing 西平侯, in the beginning of the Ming dynasty. Its ancient name was K'un-mai ling 昆彌嶺. From this pass the trail descends, as gradually and gently as it ascended steeply on the other side, into another deep ravine with the left or western slopes densely wooded, but with only pines covering the eastern slopes.[2]

We pass various hamlets, such as Hsiao-shao 小哨 and Ta-shao 大哨, partly destroyed by the earthquake of 1925. Elevation 7,100 feet. From here on the valley broadens, and the hills are bare. The trail descends to the edge of the valley along rice-fields, and emerges on the plain on which Chao chou (Feng-i hsien) lies at an elevation of 6,900 feet. Chao chou is a walled city

[1] Mu Ying was a native of An-hui. He was appointed Governor of Yün-nan in 1384. His sons also held this office in succession. He died in 1302. In 1388 he gained a great victory over the Burmese, so that in 1389 Burma acknowledged the suzerainty of China (GILES). When he attacked Yün-nan it was as Fu-tsung-ping 副總兵 (Assistant Brigadier-General), with Lan Yü 藍玉, marquis of Yung-ch'ang 永昌, who held the same rank. Both served under General Fu Yu-te 傅友德 who was in command of the southern expedition. This was in the 14th year of Ming Hung-wu (1381).

[2] Another peaceful lunch-stop away from mules and shouting muleteers is the Buddhist temple of T'ai-kuo Ssu 太國寺 (Exalted ration Temple), built at the foot of a mountain wall called Ling-an Shan 靈安山 (Mountain of spiritual peace). It was built in the third year of Hung-wu (1370) according to the priest who had resided for 31 years in the temple. The *Chao chou chih* 趙州志, ch. 3, fol. 52, states that it was built during the reign of Ming Ta'ung-cheng 明正統 (1628–1643).

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of about 600 houses, but quite forlorn and empty.[23] The plain is wide but is hemmed in on the north by a broad, conical hill, partly wooded. Five li beyond Feng-i (Chao chou) we come to the hamlet of Shih-pi-t'ou 石壁頭 and the peaceful temple at the foot of the cliff, called Fei-lai Ssu,[24] which is the regular caravan halting-place, as there are no inns with stables in Chao chou.

Thirteenth stage. — From Fei-lai Ssu to Hsia-kuan 下關 (Lower pass) and Ta-li 大理 is a distance of 25 and 50 li respectively (55 li from Chao chou).

Near the end of the plain, at the foot of a wooded conical hill, the trail makes a complete right angle to the west, and one is fronted by the magnificent Tien-ts'ang Shan 點蒼山 (Starred azure Mountain), commonly called Ts'ang Shan,[25] snow-streaked half-way down its slopes; its height is 14,000 feet. We

[23] In ancient days Chao chou had no wall. The first earth wall was built in the second year of Ming Hung-chih (1480). It was 3 li in circumference, 13 feet high, and 5 feet thick. Several times at various periods the wall collapsed and was last rebuilt in 1805. Prior to the Han dynasty, Chao chou was in the State of K'un-mi 昆彌. During the Han dynasty (B.C. 206–24 A.D.), it belonged to Yün-nan hsien. K'un-mi was the name of a family who ruled over that State — hence K'un-mi Kuo — but nothing is known regarding their succession. Afterwards the Lo-lo man 羅落蠻 dwelt there. In the T'ang dynasty it was the land of K'un chou 昆州. Subsequently it was called Chao chou chien 趙州縣. Later it was called Chao chün 趙郡 and Chao chou. In the time of the Tuan family it was called T'ien-shui chün 天水郡. In the beginning of the Yüan dynasty it was the Chao chien ch'ien-hu 趙縣千戶. During Yüan Chih-yüan (1264–1294) it was called Chao chou subject to the circuit of Ta-li. In the Ming dynasty the name remained unchanged. When Kublai Khan attacked Ta-li, Chao chou was first captured; and when the Ming troops attacked the region they first took Chao chou and then the two strategic forts, the Hsia and Shang Kuan. The district derived its name from a certain Chao K'ang 趙康 who was sent to reside there by the Meng family of the Nan-chao Kingdom.

[24] The temple received its name from a legend which relates that an image of a Buddha came flying through the air. It is situated at the foot of Yü-lung Shan 臥龍山 (Mountain of the bathing dragon), also known as Su-lung Shan 宿龍山 (Resting dragon Mountain), and is five li north of Chao chou. Another temple called T'u-chu Miao 土主廟 (Temple of the local lord) is in the same village. It was rebuilt during the period Cheng-t'ung 正統 (1436–1449).

[25] The Ts'ang Shan is also called Ling-chiu Shan 靈鷲山, named so after a peak in India called Gṛdhrakūṭa on which vultures had their nests: literally, "Vulture Peak." The Indian mountain, which is now called Giddore, is near Rājagṛha, famous for its vultures and caverns inhabited by ascetics, where Piśuna, or Māra, in the shape of a vulture, hindered the meditation of Ananda (EITEL). It has 19 peaks, and 18 streams descend from it. In the first year of the period Hsing-yüan 興元 (784), of T'ang Te Tsung 德宗, I-mou-hsün of the Meng family, who was ruler of Ta-li, conferred upon it the title of Chung-yo 中岳 (Central sacred Mountain). During the reign of Hung-wu, Lan Yü 藍玉, second commander of the left wing of the army and marquis of Yung-ch'ang, attacked Ta-li. He sent his soldiers west of the Ts'ang Shan and ordered them to climb it from the west and implant his flag on the highest peak. When the people of Ta-li saw the flag they fled. The *Ta-li fu chih*, ch. 5, fol. 1b, states that it is 3 li west of the city and that it extends for over 100 li from north to south, like a wall. The *Han Shu* calls it the Hsieh-lung Yün-nan Shan 邪龍雲南山 and compares it to the T'ai-i Shan 太乙山 of Fu-feng 扶風, Shensi. Clouds often encircle the mountain like a jade girdle, hence people speak of it as the Jade girdle (mountain). Each of its nineteen peaks has a special name, for all are different. Enumerated from south to north beginning with the one above Hsia-kuan and adjoining the T'ien-sheng ch'iao, they are: K'o-yang 斜陽, Ma-erh 馬耳 Horse ear, Fo-t'ou 佛頭 or Buddha head, Sheng-ying 聖應, Ma-lung 馬龍 or Horse dragon, Yü-chü 玉局, the Lung-ch'üan 龍泉 or Dragon spring, and the Central Peak or Chung-ho feng 中和峯. Then follow the Kuan-yin 觀音, or Goddess of

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pass through miserable hamlets nearly destroyed by the earthquake, and over a sandy trail which skirts the hill-sides, leaving to our right the southern end of the Erh Hai 洱海 (Erh Lake), that is, the Ta-li Lake (PLATE 4). On Davies' *Map of Yün-nan* the distance to Hsia-kuan does not appear to be more than 15 li, in comparison to the stretch from Hsia-kuan to Ta-li; the scale is quite out of proportion. The actual distance from Chao chou to Hsia-kuan is 30 li, and from there to Ta-li 25 li.

Hsia-kuan is situated on a hill-side and is visible from afar; elevation 6,900 feet. It is the business town of western central Yün-nan, while Ta-li is the residential town and the seat of the officials. The Hsia Kuan has another name — the Lung-wei Kuan 龍尾關 (Dragon-tail Pass). This, as well as the Shang Kuan 上關 (Upper pass, also called Lung-shou Kuan 龍首關, Dragon-head Pass) were constructed by P'i-lo-ko 皮羅閣 in the 29th year of K'ai-yüan 開元 (741). He was the first ruler or King of Nan-chao and the fourth of the Ta Meng or the Great Meng dynasty. The first kingdom of the Ta Meng was called the Meng-she chao 蒙舍詔.

Passing through the walled town with its narrow streets, we cross the Hei-lung ch'iao 黑龍橋 (Black dragon bridge), over the Hsia-kuan Ho (Hsia-kuan River),[26] the outlet of the Erh Lake,[27] and ascend the steep grade over the slippery pavement of the suburbs of Hsia-kuan.

Mercy Peak, the Ying-lo 應樂, the Hsüeh-jen 雪人 or Snow-man Peak, the Lan-feng 蘭峯 or Orchid Peak, the San-yang 三陽, the Ho-yün 鶴雲, the Pai-yün 白雲, or White cloud, the Lien-hua 蓮花 or Lotus Peak, the Wu-t'ai 五臺 or Five Terraces, the Ts'ang-lang 滄浪 and last the Yün-lung 雲弄, directly above the Shang-kuan.

[26] The Hsia-kuan Ho, where it enters the defile in the Tien-ts'ang Range, is called the Ch'ing-shui Ho 清水河 (Clear water Stream); beyond it is called the Ho-chiang Ho 合江河, after a village by that name in the gorge. It flows as the Ho-chiang Ho into the Yang-pi River 漾濞江.

[27] The Ta-li Lake, which is 90 li long and from 9 to 21 li wide, is a beautiful sheet of water. To the east it is bordered by reddish, bare, rather low hills, the region being called Tung-hai 東海 (East lake). The lake is also called the Hsi-erh Ho 西洱河 (West Erh Stream), and is east of T'ai-ho hsien 太和縣, the present Ta-li hsien or Ta-li district. It is also known as the Yeh-yü Shui 葉榆水 (Waters of Yeh-yü) — Yeh-yü being the ancient name of Ta-li. [The Yeh-yü of the Han epoch is 10 li south-east of the present-day Ta-li and is identical with the village of Yang-ho-p'u 楊和鋪, where its foundations, or remnants, are still visible. The region now belongs to the district of T'ai ho hsien. During the Han dynasty it was subject to Yün-nan hsien 雲南縣, now called Hsiang-yün hsien 祥雲縣, pronounced in Yün-nan, Ch'ien-yün hsien.] The origin of the name Yeh-yü is traced to a large forest of elms, called *yü-shu* 榆樹 in Chinese. [*Ulmus pumila var. pilosa* Rehd. is quite common on the eastern slopes of the Tien-ts'ang Shan.] The elm forest existed in ancient days at the outlet of the Ta-li Lake at Hsia-kuan, by the T'ien-sheng ch'iao 天生橋 (Natural bridge), a natural stone bridge which spans the outlet of the lake. It was so dense that it was always dark and no one could pass there. To the south of the bridge is a stele which records that it was there that Chu-ko Liang captured Meng-huo 孟獲. The stele is dated Kuang-hsü *ping-wu* 丙午 (1906).

Still other names for the Ta-li Lake are Hsi-erh Hai 西洱海 and Erh Shui 洱水.

The source of the lake is in the Pa-ku Shan 巴谷山 in the north of Lang-k'ung hsien 浪穹縣. Flowing south it passes east of Lang-k'ung hsien and Teng-ch'uan chou 鄧川州 and thence enters the borders of T'ai-ho hsien, where it is called Hsi-erh Ho. From the Tien-ts'ang Shan, which lies to the west, 18 affluents descend into the stream, which thus enlarged forms the Erh Hai. Its outlet is at Hsia-kuan as has already been described.

The shape of the lake is that of a human ear, *erh* 耳, hence the name Erh Hai. Its cir-

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Beyond, the country road is paved and slippery and passes through wheat-fields with thousands of graves to the west up the hill-sides, that is the foot-hills or slopes of the Ts'ang Shan. Traffic is heavy on this road, especially in the month of April when the annual fair is in progress. The hills are bare and brown, the lower slopes, as already remarked, being covered with graves. Here is also a thirteen-storey pagoda, the apex of which is in ruins.[28]

Sails are visible on the lake and boats crossing the placid waters to the district of Tung-hai 東海, East lake [the district is actually east of the lake]. Hundreds of people were on the road, the men all wearing low, broad-brimmed hats covered with a sky-blue oil-cloth, and long streamers of the same color knotted in front over the chest or hanging loose down to the knees. Straw-hat sellers were to be seen; the hats are made from rushes, most of them plain, others ornamented with gaudily colored straw, pink, blue, and yellow.

Fifteen li bring us to the temple of Kuan-yin Ssu 觀音寺 (Goddess of Mercy Temple)[29] (PLATE 5). In front of it kitchens and restaurants were doing a roaring business, for it was at the time of the fair when, in 1922, I made my first visit to Ta-li, coming overland from Siam via Chieng-mai, Keng-tung, Chiu-lung-chiang 九龍江, Ssu-mao 思茅, Ching-tung 景東 and Meng-hua 蒙化. The village near the temple is called Yang-ho-p'u 陽和舖.

Tradition relates that when the soldiers of Han arrived at the frontier, the Kuan-yin Ta-ssu 觀音大士[30] changed herself into an old woman and carried a large rock by means of a rope made of rice-straw. When she saw the soldiers she spat at them. The soldiers remarked that if the old women of the country could perform such work what must be the strength of the young; and this was sufficient to put fear into the camp. The Kuan-yin's rock is now in the court of the temple in the center of a pool containing gold-fish, and with a shrine over it. The old temple was destroyed during the Mohammedan Rebellion (1855–1873) but was rebuilt afterwards. Volumes could be written

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cumference is over 300 li. There are three islands in the lake, the southern being called Yü-chi tao 玉几島 (Jade table island), the central one Ch'ih-wen tao 赤文島, and the northern one Chin-so tao 金梭島 (Golden shuttle [weaver] island).

[28] This pagoda is called I-T'a Ssu 一塔寺 (Single pagoda). It is also known as Hung-sheng Ssu 宏聖寺 and is situated south-west of the city of Ta-li. It is over 100 feet in height and is said to have been built by A-yü Wang (King Aśoka of India). This has also given the pagoda the name of A-yü Wang t'a 阿育王塔 (Pagoda of King Aśoka). It is hardly possible, however, that A'oka should have built it. The *I-t'ung chih* of Chia-ch'ing 嘉慶一統志 (Chinese Geography) records that it was built during the time of the Sui Emperor Wen Ti 文帝 (581–604). The pagoda stands below the seventh peak of the Ts'ang-Shan range.

[29] The real name of the temple, which is written on a board over the entrance, is Ta-shih An 大石庵 (Great rock Shrine). It is also commonly called Kuan-yin-t'ang 觀音塘 and Shih-li-t'ang 十里塘 (Ten-li post-station), as the distance from Ta-li to this temple is commonly reckoned as 10 li.

It is not known when the temple was first built, but the dates of its restoration or rebuilding are extant. It was first rebuilt in 1807; in the reign of Hsien-feng (1851–1861) soldiers destroyed it by setting fire to it. In the second year of Kuang-hsü (1876), the Ta-li Governor, Yang Yü-k'o 楊玉科, rebuilt it. Yang was a native of the district of Li-chiang, having been born in the salt-well village of La-chi-ming 喇鷄鳴. His ancestors hailed from Ching chou 靖州 in Hu-nan 湖南.

[30] The word Ta-ssu stands here for the Sanskrit term Mahāsattva (perfected Bodhisattva, greater [*mahā*] than any being [*sattva*] except Buddhas).

[See p. 28 E-- Analyst]

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been built barracks for the regular troops stationed at Ta-li. The San-t'a Ssu 三塔寺 (PLATE 6)[1] are also called Ts'ung-sheng Ssu 崇聖寺 and near them is the grave of the P'ing-chang 平章 (Minister of State) Tuan Kung 段功, a member of the ruling house of Tuan under the Yüan dynasty. He died in 1366.

As has already been remarked, Ta-li (the name is said to be of Tai or Siamese origin, *i.e.*, T'a-lé = lake)[34] is of great historic interest, but does not come within the scope of this work. An aviation ground has been laid out between Ta-li and the lake.

Fourteenth stage. — From Ta-li to Teng-ch'uan 鄧川 [35] is a distance of 90 li. Elevation 7,100 feet.

The trail leads across sandy and rocky stream-beds, which descend from the Ts'ang Shan Range, and over ditches and brooks. In the distance is a long, narrow spur extending from the Ts'ang Shan towards the lake: this is the Shang Kuan 上關 (Upper Pass).

We pass a small hamlet which has escaped both earthquake and bandits, and now follow close to the foot-hills as far as the village of Chou-ch'eng 周城, 50 li from Ta-li. Many large *Ficus stipulata* trees, their trunks surrounded by stone enclosures for people to rest their burdens on, are met with along the road.

From the last village, which is a lunch-stop, it is 20 li to the village of Shang-kuan (also called Dragon-head). The elevation is 7,100 feet. The poor, miserable hamlet is in absolute ruins, having been burnt and looted by the bandit chief, Chang Chieh-pa 張結疤 (Chang the Stammerer). A sordid scene unfolds as one enters the gates of this former stronghold. No inn was available, not a single house intact, and at the time of writing — 1934 — nothing had been reconstructed. The village of Sha-p'ing 沙坪, only two li beyond, shared the same fate as Shang-kuan, and the large schoolhouse, which once served me as shelter, existed no more.

[34] PROFESSOR GEORGE COEDES, Director of the Ecole Française d'Extrême-Orient, Hanoi, in answer to an inquiry regarding the possible Siamese origin of the name Ta-li, writes: "The Siamese word for 'lake' is *da-lé*, pronounced *t'a-lé*, but it is most probably a loan-word from Khmer *danlé* pronounced *tonlé* (Tonlé Sap, Cambodia's Great lake). The use of Cambodian loan-words is usually restricted to South Siam, and I do not think that *da lé* or *t'a lé* exists in any Northern T'ai dialect. The etymology of Ta-li from *da lé* appears to me as extremely doubtful."

As to the origin of the name Ta-li, the *Ta-li hsien-chih kao*, ch. 3, fol. 5a–5b, states that in the T'ang dynasty the Meng family absorbed the other five kingdoms, that is, they united the Liu chao 六詔 (Six kingdoms). In the second year of the period Hsing-yüan 興元, in the reign of T'ang Te Tsung (785) (this should read first year of the period Cheng-yüan 貞元, as there was no second year of Hsing-yüan) the grand-child of Ko-lo-feng, I-mou-hsün, called himself the Jih-tung Wang 日東王 (King of the Orient) and took as his dynastic title Ta T'i 大禔. It was not until the second year of the period T'ien-fu 天福 of Emperor Kao Tsu 高祖 of the Later Chin dynasty 後晉 (937) that Tuan Ssu-p'ing 段思平 established the dynastic title Ta Li 大理. The *Li-chiang fu chih lüeh*, ch. 上, fol. 14b, and the *Nan-chao Yeh-shih*, however, state that it was I-mou-hsün who first established the name Ta-li, or Ta Li 大理, as his dynastic title in the first year of Hsing-yüan 興元 (784). Ta Li 大禔 means "great decorum" or "great propriety," while Ta Li 大理 means "great principle." As can be seen, there is therefore some discrepancy in establishing the date, etc., of the name Ta Li 大理.

[35] The ancient name of Teng-ch'uan was written T'eng-ch'uan 騰川.

[1] [see p. 28 F. -- Analyst]

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Beyond Sha-p'ing, at the end of the lake,[36] the trail climbs the rocky spur among old graves, skirts the red hill-sides above the marshy plain to the east, thence through a lovely wood and out onto the eroded, red, rocky hills. High ranges enclose us on both sides. We descend to the walled town of Teng-ch'uan,[37] crossing by a bridge over a small stream called the Ch'i Shui 溪水 which forms the moat of the city, and flows past the south gate. A long street descends into this forlorn place, which dips northward. There are no inns for caravans, but a large school-house, or former Confucian temple (Wen Miao 文廟), gave us shelter. The temple, situated in spacious grounds, is in fairly good repair. An agricultural station and the yamen of the magistrate adjoin it. The plain is very fertile and the wheat-fields were the best so far encountered. Buckwheat is also grown.

Fifteenth stage. — From Teng-ch'uan to Niu-kai 牛街 is a distance of 90 li. Elevation 7,500 feet.

From the town we descend to the plain, where we met hundreds of Min-chia peasants carrying local produce to market, such as cereals, rice, pears, mats, reeds, wine in earthen jars, hides, vegetables, etc., and in such quantities that I was astonished and wondered who would buy all these things. It was an endless procession, for it was market-day in Teng-ch'uan. The trail leads between fields and through a large marsh with tall rushes growing in it which are used in making mats and the Ta-li hats.

[36] At the north end, 15 li south of Teng-ch'uan near Sha-p'ing, there is a marshy pond separate from the Ta-li Lake, though its waters drain into it. It is called Shang Erh Ch'ih 上洱池 (Upper Erh Ch'ih).

[37] In the Han dynasty, Teng-ch'uan was in the territory of I-chou Chün, in the prefecture of Yeh-yü 律繪. In the beginning of the T'ang dynasty it was the T'eng-pei chou 滕俸州, dependent on Yao chou 姚州, the seat of the Tu-tu 都督 (military governor). Afterwards it became the T'eng-t'an chao 騰越詔 by conquest. It was united with Nan-chao and the latter established the *t'an* 賧 of Teng-ch'uan 鄧川. Afterwards it was changed to the city of Te-yüan or Te-yüan ch'eng 德源城.

In the beginning of the Yüan dynasty there was established the Sub-military station of 1,000 families of Te-yüan.

In the 11th year of Chih-yüan 至元 (1274) the name was changed to Teng-ch'uan chou 鄧川州, dependent on Ta-li. This name was retained in the Ming dynasty. To-day it is called Teng-ch'uan hsien.

In the third year of Lung-ch'ing 隆慶 (1569) the T'u-chih-chou 土知州 (native prefect) A 阿 was done away with and a transferable official appointed, under whom were registered or enrolled the families of 12 li (communes), and who controlled one hsien. (From *Tu-shih Fang-yü-chi-yao* 讀史方輿紀要, ch. 117, p. 8b.)

In ancient days Teng-ch'uan had no wall. The first was built, of tamped earth, by magistrate Chou Wen-hua 周文化 in the third year of Lung-ch'ing (1569).

Later it sank in the sand and water and the city was without a wall; it was not rebuilt until the 14th year of Ts'ung-cheng (1641). It had three gates — in the east, south, and north respectively. It was rebuilt several times, but in 1762 it was replaced by a brick wall which was then three and seven-tenths li in circumference and had four gates.

The town is most peculiarly situated on a steep slope, with the Ch'i Shui 溪水 flowing past the highest part of the town just outside the south gate, which has a small stone bridge in front of it. This stream which encircles the city debouches into the Lo-shih Chiang 羅時江 to the north. One steps from the bridge down into the gate and on down the long, steep street which leads through the town. In summer Teng-ch'uan is said to be frequently inundated with flood water. A common saying is that the magistrate who built the wall was

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Twenty li of level going, after passing the village called Yu-so 右所, bring us to another small hamlet at the foot of the embankment of the canal[38] which carries the waters of the Lang-k'ung Ho 浪穹河 [here the stream is called the Mi-chü Ho 彌苴河] into the Ta-li Lake. This is the hamlet of Chung-so 中所 where we cross a bridge[39] over the canal to the eastern embankment. Elevation 7,000 feet. The slopes of the canal banks are wooded mainly with Albizzia trees, Rhus, Zizyphus, etc., giving welcome shade to the traveler. Here we met with large salt caravans with their dirty, grey, cylindrical blocks of salt,[40] also many tribespeople carrying loads of firewood by means of yokes around their necks. The yokes in turn are fastened to straw bands borne over the forehead (PLATES 7 and 8).

As the trail nears the Lang-k'ung gorge, the stream is bounded only on the east by the embankment, the mountains to the west forming its other bank. Here the path enters a deep ravine, bare of trees, except for some *Opuntia* cacti which grow among the black boulders and line the trail or road — for this part of the highway has been improved and graded, and can almost be called a road. The old trail, which led purposelessly up and down over the hill-side, had been abandoned since my first visit in the spring of 1922. Halfway up the gorge we come to a bridge, elevation 7,225 feet, over the roaring torrent known in ancient days as Hsi-erh Ho.[41] On the other side of the gorge a trail leads to the hsien city of Lang-k'ung,[42] formerly known as Erh-yüan 洱源; from there it is 100 li north to Chien-ch'uan, and 45 li south to Teng-ch'uan.

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executed with his entire family and relations by order of the Emperor, so that there remained no descendants.

[38] This canal is called by the Na-khi, Bu-ndo-lo-gko (Hind part of a pig). *Lo-gko* means "inside."

[39] This bridge is called Te-yüan ch'iao 德源橋, and was built by Wang Kan 王棡, a native of Teng-ch'uan, during the reign of Ming Ying Tsung, period T'ien-shun 天順 (1457–1464).

[40] The salt comes from the salt-well of Ch'iao-hou ching 喬后井, situated on the east bank of the Pai-shih Chiang 白石江, which is really the Yang-pi 漾濞, the Chinese calling the upper part of that river the Pai-shih Chiang. The Chinese military map of Yün-nan, printed in the seventh year of the Republic (1918), gives three names for the river: the Kung Chiang 工江, Pai-shih Chiang 白石江, and Yang-pi 漾濞. The strangest thing about this map, however, is that the northern part of the Yang-pi, or Kung Chiang, flows into the Mekong near a place called Hsiao-tien 小甸; the central portion, or Pai-shih Chiang, flows west of the Ts'ang Shan; and the lower part, called the Yang-pi, according to the same map, flows again into the Mekong, this time north of the town marked Yün chou 雲州! This error has, however, been corrected in a later edition published in 1928. The Yang-pi has its source at the head of the valley, 50 li south of Shih-ku 石鼓, flows by Chien-ch'uan 劍川, where it receives the outlet of the lake, and then straight south, and west of the Ts'ang Shan range, into the Mekong. No large river enters the Mekong below Wei-hsi. It is impossible to say what the Kung Chiang is, and where it enters the Mekong.

[41] This river has its source 20 li north of Lang-k'ung in the mountain called Pa-ku Shan 鉢谷山; it is the present-day Lang-k'ung River. Chinese geographies say that it flows east of Ta-li and then joins the Yang-pi Ho. They consider Ta-li Lake, into which the river flows at Teng-ch'uan, as a continuation of the river, and the Hsia-kuan Ho, the exit of the Lake, as the same river.

[42] During the Han dynasty Lang-k'ung belonged to the land of Yeh-yü (the present Ta-li region).

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Our trail keeps to the east slope of the gorge and ascends to the end of the ravine, or rather its beginning, on a narrowing plain. Here stood a village, but nothing is left now except charred ruins, it having been burnt down by the bandits. We emerge into a red, hilly country, and here the Lang-k'ung River receives an affluent.

The trail follows the left bank of the stream along the foot-hills and by the village called Hsün-chien-ssu 巡檢司, thence across the gravelly stream-bed, and continues on the right bank between roses and Pyracantha bushes. We cross a gravelly plain to the base of a red hill, which we ascend to the top, at an elevation of 7,550 feet. Here, to the right of the trail, is a small but beautiful lake called Kan-hai-tzu 乾海子. We now descend between pine-covered hills to a plain on which is situated the hamlet of Ying-shan-p'u 應山舖, elevation 7,350 feet. To our right is a steep, rugged mountain mass cut up by deep ravines or chutes. It is a sacred mountain called Fo-kuang-chai Shan 佛光寨山 or simply Fo-kuang Shan;[43] half-way up the mountain is a cave said to hold 10,000 people. A temple, called Ling-kuang Ssu 靈光寺, is visible on the slopes; the temple was built in the first year of Wan-li (1573) by the village police chief Lü Meng-hsiung 呂夢熊.

From here we follow over the well-cultivated plain, wheat being the most abundant crop, past the villages of Wen-pi-ts'un 文筆村 and Ch'ang-ying 長營, until we finally reach the hamlet of San-ying 三營 (Three camps). It is a long, narrow village with a peculiar gate in the center. Elevation 7,500 feet. On this stretch we met long processions of Min-chia women carrying furniture, latticed Chinese doors and windows, baskets or huge stacks of straw hats, and — these were in the majority — huge juniper coffin-boards seven feet long, four inches thick, and three feet wide. These came from Pai-mang Shan 白芒山, many stages to the north, where there are large forests of immense junipers — *Juniperus wallichiana*. They are floated down the Yangtze to Shih-ku and are thence carried to Teng-ch'uan and by boat on the lake to Ta-li.

From San-ying it is five li to Niu-kai 牛街 (Cattle-market).

A short distance beyond San-ying is a limestone hill called Huo-yao Shan 火藥山 [44] (Fire medicine or powder mountain): it is about 300 feet high, with a pagoda (*wen-pi* 文筆) on the top. The rocks are full of holes and the entire hill is honeycombed; it is the only limestone hill in the immediate neighborhood. At its foot are boiling hot springs, the water being crystal clear as it boils and bubbles up (temperature 170° F.). Steam rises everywhere between the rice-fields and the people wash their clothing in the boiling pools. In February, 1935, this peculiar mountain suddenly erupted. A severe earthquake preceded the eruption, the noise emanating from the mountain sound-

[43] It is also called Fo-kuang-chai 寺 and I-nü Kuan 一女關 (Pass of a woman). The latter name has reference to a narrow slanting defile back of the mountain. It was in this cave that Chu-ko Liang, marquis of Wu 武, captured Meng-huo 孟獲. Later in the Ming dynasty in 1383, General Fu Yu-te 傅友德 suppressed a rebellion of native chiefs who fled into this cave. At that time 13,000 people in all were decapitated and 400,000 families of the native tribes made their submission. It was then that Li-chiang made its submission to the Ming, and the Mo-so were pacified.

[44] Also called Huo-yen Shan 火焰山 (Flaming Mountain).

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ing like thunder. Immediately after the earthquake flames burst forth from the mountain, so that the heavens were reddened. This lasted nearly an hour, after which no fire was visible. Later the people went to see the hill and found that a large section of it had fallen in, covering up several of the hot springs which flowed from its base. No one was injured.

Niu-kai is a village in ruins, thanks to the activities of the bandit chief Chang Chieh-pa and his hordes; when I passed through in 1928 he had only a few days before made his submission to the Yün-nan government. More exactly: holding a Belgian missionary as hostage, whom he threatened to kill should the governor of Yün-nan send further troops against him, he brought the governor to accept his own terms. Thus he was established as military ruler of the entire district. He sat with 1,000 of his bandits in the poor village which he had all but burnt to the ground, and the impoverished peasants had to feed the brutes who had ruined their homes. The village consists of about 600 families, and lies on the slopes of the foot-hills, at an elevation of 7,500 feet. It belongs to the magistracy of Ho-ch'ing 鶴慶.

Sixteenth stage. — From Niu-kai to Tien-wei 甸尾 is a distance of 70 li. Elevation 7,800 feet.

From the village of Niu-kai the trail keeps to the foot-hills which encircle the plain to the right. Somewhat beyond the village a path branches off at the end of the plain, into a deep valley which leads to Ho-ch'ing. This is the shortest way to Li-chiang.

Our trail leads across the Niu-kai plain to a limestone mountain with smooth cliffs on which inscriptions are still discernible dating back to K'ang-hsi (1662–1722). The mountain is called Kuan-yin Shan 觀音山 [45] (Goddess of Mercy Mountain), and so is the village a short distance beyond; a Buddhist temple [46] nestles at the foot of the cliff. In the south it joins on to the Tien-ts'ang Shan. Half-way up the mountain is a cave called T'ai-chi tung 太極洞 (Cave of the ultimate immaterial principle, *i.e.*, of the Chinese cosmology). In the center of the cave is a pond called Chin-lung t'an 金龍潭 (Golden dragon pool) which is said to be very deep (the depth being unknown).

A short distance beyond, at a tiny temple, the trail ascends the red hills covered with oaks, pines, *Pinus Armandi* and *P. yünnanensis*, Alnus, *Castanopsis Delavayi*, rhododendrons, roses, Berberis, etc., up over limestone mountains, through oak forest, to a pass with a few houses called Ch'ou-shui-ching 臭水井 (Stinking water-well). At this place many hold-ups and murders were committed by the bandit hordes of Chang Chieh-pa. He strung up his victims by the thumbs to branches of high trees, and tied rocks to their feet;

[45] The name originated from a likeness of Kuan-yin cut into the rock of the mountain by Ko-lo-feng 閣羅鳳 (King of Nan-chao, 748–778) of the Meng family. Other names for the mountain are Fang-chang Shan 方丈山 (Abbot Mountain), Lien-hua Shan 蓮花山 (Lotus Mountain) and Hsiang-yün Shan 祥雲山 (Auspicious cloud Mountain). It is one of the seventeen famous mountains of the Nan-chao Kingdom. (From the *Ho-ch'ing chou chih*, ch. 4, fols. 5b–6a).

[46] The temple is called Miao-hsing An 妙行菴 (Hall of the practice of the Excellent or the Unfathomable). A board bearing the above characters is over the temple gate. It was presented by the Na-khi chief, Mu Hsing 木興, in the 33rd year of K'ang-hsi (1694). Mu Hsing was born in 1667 and died in 1720.

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lighting a fire beneath he left them to their fate. It was always a dreaded pass for caravans. At this summit are large groves of oaks (*Quercus Delavayi*); the elevation is 8,930 feet. The motor road passes below and to the west of it.

The trail here descends a little, only to climb again to 9,250 feet, and then continues downward between round, low hills of yellowish-red clay, over a shallow basin-like depression which in the rainy season becomes a pond. This is called the Yeh-ya t'ang 野鴨塘 (Wild-duck pond). The trail goes down between pines to the village of the same name, which we found entirely in ruins, having been looted and fired by the brigands. The path leads steeply into a circular, unproductive, gravelly basin of which only the terraced slopes are cultivated. A big stream issues from the right, which in the summer is an unfordable torrent. It is here called the Sha-pa Ho 沙壩河, as it flows through a sandy plain lined with old poplars and willows. It is a treacherous river and has carried away several bridges; lately a new one of stone has been constructed. At the other end of the little sandy plain is the hamlet of Yeh-chi-p'ing 野雞坪 (Pheasant flat). Elevation 8,500 feet.

From this basin we climb over pine-covered hills on the top of which the trail continues. A little westward and ahead is the mountain mass of Lao-chün Shan 老君山 or Mountain of Lao-chün or Lao Tzu, the founder of Taoism. Beyond this mountain is visible La-pa Shan 拉巴山 (La-ba Ngyu in Na-khi), between 14,000 and 15,000 feet in height. To the extreme left, or south-west, is another high mountain which divides the Mekong from the Yang-pi. It is called Hsüeh-p'an Shan 雪盤山 (Snow-basin Mountain), but more commonly Yen-lu Shan 鹽路山 (Salt-road Mountain), for salt is brought over it from the salt-well of La-chi-ming 喇雞鳴, west of Lan-p'ing 蘭坪 (Ippel-Mazzetti on his map calls it the Ye-lu-schan).

The trail descends over a gravelly ridge winding along valley slopes with a roaring stream to our left, down to the plain of Tien-wei; we cross the same stream which we passed over at Yeh-chi-p'ing and arrive at the village of Tien-wei, after going through large groves of old oaks. Half of the village, situated on the slopes of a hill across the plain, was destroyed. The distance from Niu-kai to Yeh-chi-p'ing being 53 li, the latter is the regular lunch-stop. The elevation of Tien-wei is 7,800 feet.

Seventeenth stage. — From Tien-wei to Chiu-ho 九河 is a distance of 60 li. Elevation 8,150 feet.

The trail leads from Tien-wei past a temple downhill to the Chien-ch'uan plain, leaving the Chien-ch'uan Lake (Chien Hu 劍湖), which is said to be 60 li square, to the east. We pass a new bridge, called Hai-hung ch'iao 海虹橋 (Lake rainbow bridge), over the Tien-wei Ho (the river makes here a semi-circle like a rainbow), which is none other than the Yang-pi River, by the village of Shang-teng 上登; at its entrance opposite the bridge, there is a large, now ruined, temple which is three li from Tien-wei. On the Chinese military map the town of Tien-wei is south-east of the lake, though in reality the lake is east of the town. The plain is intensively cultivated, while on the hill-sides grow *Catalpa Duclouxii*.

From the trail one has the first good view of the Li-chiang snow-range (Yü-lung Shan 玉龍山 — *Jade dragon Mountain*), although it is already visible

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from Tien-wei. In the distance can be seen the northern peak of the range, separated by the Yangtze from the main range. This peak is called in Na-khi, Ha-ba ndshĕr nv-lv (the Ha-pa Shan 哈巴山 of the Chinese), simply called Hsüeh-shan 雪山 (Snow mountain) on the Chinese military map.

We follow the edge of the plain, skirting the foot-hills between fields of wheat, beans and peas (only the northern part of the plain is cultivated with rice), pass the hamlets of Han-teng 漢登 and Hsi-chuang 西莊, a distance of ten and a half li from Tien-wei; then Chu-chüan-ch'ang 猪圈場, and from there to Shui-chai 水寨. From this last village it is only a short distance to the walled town of Chien-ch'uan 劍川. Here we met hundreds of Min-chia peasants carrying heavy loads, some enormous earthen jars and pots, others mats, firewood, and pigs in baskets. Very large pigs were slung on poles between two men, the pig securely tied in a mat.

About 20 li from Tien-wei begin the walls of Chien-ch'uan (Rapier stream). This place is renowned for its carpenters, who are clever wood-carvers, and makers of furniture.[47] Chien-ch'uan is at an elevation of 7,750 feet. To the west, on the grassy slopes of the foot-hills, are thousands of graves. Here is the favorite camping place of the Tibetan caravans which come from the north to Ta-li and beyond. Above the graves on the hill-side is a large Buddhist temple called Ti-tsang Ssu 地藏寺 (Temple of the Bodhisattva Kshitigarbha, Lord of the Earth).

The trail passes between irrigated wheat and rice-fields to the hamlets of Pan-teng-ho 板凳河 and Yung-p'an-ts'un 永盤村. We follow the left border of the plain, which narrows towards the north, passing the villages T'ai-

[47] Chien-ch'uan is the ancient territory of the Man-i (savages). The Hsi-i (Western barbarians) called the town Lo-lu, for in their language *lo-lu* meant lake, and had reference to the Chien Hu or Chien-ch'uan Lake near which the town is situated. In the T'ang dynasty (618–906) it was the I-tu Lo-lu ch'eng 羈管羅鹿城. I-tu was one of the 10 original *chien* 縣 (districts) of the Nan-chao Kingdom. (*Chien* is the Chinese transcription of the Tai word *keng* or *xieng*). The Lo-lu ch'eng is the present-day foundation of Wa-yao-ts'un 瓦窯村 (Tile kiln village). It is 15 li south of Chien-ch'uan. The walls of the Lo-lu ch'eng were built in the T'ang dynasty. In the beginning of the reign of T'ang Cheng-yüan 貞元 (about 786), Nan-chao fought Chien-ch'uan and captured the entire territory. Their chief changed his residence to Chien-t'an 劍缺 and changed its name to Chien-ch'iang 劍羌. The Nan-chao Kingdom established the government of Chien-ch'uan. In the Sung dynasty it was changed to I-tu t'an 羈管缺 and was also called Po chou 波州.

In the beginning of the Yüan dynasty there was established the *so* 所 (Sub-military station) of the 1,000 families of I-tu (I-tu ch'ien-hu so 羈管千戶所).

In the 11th year of Chih-yüan 至元 (1274), the name was changed to Chien-ch'uan hsien (Magistracy of Chien-ch'uan) under the rule of the Ho-ch'ing Lu 鶴慶路 (Ho-ch'ing Circuit). The *Chien-ch'uan chou chih*, ch. 3, fol. 15b, states that the military and civil yamen of the governor of the Circuit of Ho-ch'ing was established in the 8th year of Chih-yüan (1271) and the I-tu 羈管 was changed to Chien-ch'uan hsien dependent on the Circuit of Ho-ch'ing. In the 17th year of Ming Hung-wu (1384) it was raised to a chou and the families of 18 li 里 (communes) were registered there. In ancient days Chien-ch'uan had no wall, but during the reign of Hung-chih 弘治 (1488–1505), magistrate Li Wen 李文 built a tamped earth wall. In the 15th year of Ts'ung-cheng (1642) the wall was changed to a brick one, 36 Chinese feet high, and 12 thick. The moat was eight feet wide and five deep. During an earthquake in 1688 the wall fell, the towers toppled over the gates, and it was not rebuilt until 1690; it was once more rebuilt in 1712 and again destroyed by an earthquake in 1751. In 1860 the Mohammedans flooded the town with water from Lake Chien and many lengths of the south-eastern part of the wall collapsed. It was finally rebuilt.

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p'ing-ts'un 太平村, Liu-chia-teng 劉家登 and Tien-hsin-ch'iao 甸心橋. The village of Mei-tzu-shao 梅子哨 is not on the Chien-ch'uan plain but beyond a narrow ravine, the slopes of which are covered with pines. Opposite the village, in a lovely pine forest, are numerous graves. This or the village of Kan-mo-ho 乾磨河 is the regular lunch-stop for the day. Five li from this village will bring us to the end of the stage, the village of Chiu-ho 九河 (Nine streams),[48] but there are still the villages of Chiang-tung 江東 and Wen-mu-ho 文木河 to be passed. Ere reaching Chiu-ho there is a beautiful isolated hill with a lovely forest of oaks (*Quercus semicarpifolia*), and thence we travel along the foot of a rocky hill entering the long valley which leads to Shih-ku 石鼓 on the Yangtze. Chiu-ho is situated on a low spur at an elevation of 8,150 feet. It is a miserable hamlet with a single dilapidated temple. Caravans bound for Li-chiang usually prefer to go beyond it to the hamlet of Tu-wo 杜娥 also called Tu-wu 杜吳 on Chinese maps (Na-khi, Dtu-wùa).

We have now arrived at the border of the Li-chiang district, to which the village of Chiu-ho belongs. South of it is Chien-ch'uan territory.

[48] Chiu-ho is called in Na-khi, Gkyi-wùa; and Kuan-shang 關上, at the end of the valley which extends north of Chiu-ho, is called Gkyi-wùa Ts'o-k'ö.

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CHAPTER II

THE LI-CHIANG DISTRICT

487 133 137 *Eighteenth stage.* — From Chiu-ho to Li-chiang 麗江 is a distance of 90 li. Elevation, 8,200 feet.

From Chiu-ho we follow the plain, leaving to the left the large village of Nan-su-mei 南蘇梅 and five li further on coming to the village of Pei-su-mei 北蘇梅,[1] the names meaning Northern and Southern Su-mei respectively. Opposite the village and the temple is a small open-air theater where we used to stop with our caravan on former journeys. In this region the walnut trees were still leafless. This at the end of April. The hills forming the western valley wall are a brilliant red and covered with pines (*Pinus yünnanensis*). Many villages are scattered along the foot-hills, some extending up their slopes (*see* description of Chiu-ho li, p. 178). Small trails lead from this valley to Lao-chün Shan 老君山, which has always been a rendezvous for brigands. From the village of Pei-su-mei, it is five li to the Na-khi hamlet of Tu-wo (P'u-wu in Min-chia) where the Na-khi caravans prefer to put up for the night. Both villages are situated at the eastern side of the valley; here, also, the hills are covered with pines and numerous walnuts; the latter, mostly cultivated, can be found along the road, besides pears, peaches and plums.

The trail meanders over the gravelly valley floor past Wu-li-p'ai 五里牌, then P'o-chio 坡脚 (Foot of the hill) or Kuan-shang 關上 (Na-khi, Ts'o-k'o), 30 li from Chiu-ho. This is the last village in this valley, at the head of which is a beautiful, deep blue lake, the head-waters of the Yang-pi River. The lake is called Bbu-t'u-ndĕr (Shrimp pond), in Na-khi. From here it is a drop of 2,000 feet to the Yangtze and a distance of about 50 li to Shih-ku. The valley is inhabited mostly by Min-chia in the lower, and Na-khi in the upper part.

From the village of Kuan-shang the trail is paved, but is in a most terrible condition, and the grade next to impossible. It ascends from an elevation of 8,300 feet at Kuan-shang, over the partly forested mountain called T'ieh-chia Shan 鉄架山 which hems in the valley to the east, to the top of a pass at 9,800 feet, and shortly to another pass 10,100 feet above the sea. Here we have emerged on a rather large, dry plateau, the trail leading between low, round, [243] wooded hills. The Na-khi come from their villages and cultivate the gentle slopes of the hills, mostly with buckwheat and oats. On both sides of the trail are large sink-holes from which the plateau derives its name, Lo-shui-tung 落水洞 (Sinking water caves).[2] These holes, which are apparently of great depth, remind one of volcanic blow-holes or small craters; but here all is lime-

[1] The village is called Ts'o-k'ö-muan in Na-khi (Lower Ts'o-k'o). Transcribed in Chinese characters it is written Ts'o-k'uei mou 崔鬼牟. It is also called Nan-kuan-chan 南關站.

[2] "The topography of this down country is very old and in striking contrast to the valley which leads to the Yangtze and Shih-ku, and in which Kuan-shang is situated. The features of the down, with its gentle, rounded hills and shallow valleys, were developed before the formation of the Kuan-shang valley. The rocks exposed in the western part of the downs belong to the Kaoliang Series. The latter consist of phyllites and chloritic schists, quartzites, crystalline limestone, and limestone breccia. They belong to the Archeozoic or earliest era of geological history." (GREGORY)

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stone, and the entire plateau is apparently hollow, as is the region of the lake of La-shih-pa 喇必埧. The walls of the sink-holes are covered with oaks and pines, the floors giving way in the center to funnel-like shafts.

The trail leads east over the undulating plain of yellow clay and extensive limestone outcroppings, which remind one of the lava-flows of Hawaii, but are grey in color. These outcroppings are taken possession of by deep pink *Rhododendron racemosum* bushes which, with a prostrate form of *Quercus semicarpifolia*, form regular carpets.

Straight ahead is the famous pyramidal mountain Wen-pi Shan 文笔山 (Pencil Hill), called Sä-bpi zhĕr nv-lv, or Sä-bpi a-nan Ngyu, in Na-khi, whose slopes had suffered badly during the earthquake in 1925, when the whole western face of the mountain slid down, forming a huge talus slope. The mountain is renowned in Tibet. It represents a mountain deity called Zhi-da-mung-po (gzhi-bdag-smug-po གཞི་བདག་སྨུག་པོ). (*See: San-pi-wai-lung* p. 184).

Further the trail turns north-east over the same plateau (called in Na-khi, La-bpiu-k'o), at an elevation of 10,000 feet, and then descends to a little shrine called the Shan-shen Miao 山神庙 (Shrine of the mountain spirit). It continues on down to a lower plateau — again with sink-holes — the level places being under cultivation. From here the Li-chiang snow range is now visible to the north.

The crops on this plateau are dependent wholly on rain, for it is entirely waterless. The lowest part stands at 9,400 feet, and the dusty trail seems endless, but descends at last through pine forest to the plain of La-shi, in Chinese La-shih-pa 喇必埧 also written 剌必埧). The caravan stop is at the hamlet of Sä-bpi wûa boa (also called Sä-mbi wûa-boa in the Dto-mba or Na-khi priest books). Elevation 8,700 feet.

Beyond the village a wooden bridge leads over the La-lo-k'a stream, whence the trail runs between the La-shi Ḳhû (Lake of La-shi), and the mountains and then north-east towards the pass over the spur which joins the southern end of the Li-chiang snow range with Ma-an Shan 马鞍山 and Wen-pi Shan 文笔山. The pass is called in Na-khi, La-shi gkaw-gku, is 8,750 feet above sea level, and 20 li from La-shih-pa. From its foot it is eight li across the plain to the town of Li-chiang.

As the region to the south of Li-chiang is inhabited mainly by the Min-chia tribe it may not be out of place here to say a few words about these neighbors of the Mo-so, or Na-khi.

THE MIN-CHIA TRIBE (PLATES 7, 8)

The Min-chia 民家, called Lä-bbu by the Na-khi and considered by them as their second elder brother — the first being the Tibetan, whom they call Gv-dzu — are known to the Chinese, especially in their literature, as Pai-jen 白人 (White people). In their own language they call themselves P'ĕr-tsu, colloquially they speak of themselves as P'ĕr-nv-ts.i. They are scattered over much of Yün-nan and formed once the principal population of the ancient Nan-chao Kingdom. Unlike the Na-khi they have no written language. They are much intermingled with the tribes which live in the neighboring region of

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ST [411] 291

They are cruel and savage; they use cross-bows and arrows to hunt wild animals. They plait a head-band of red *t'eng* (rattan, cane) which they wear; their hair is dishevelled. Their clothes are short and of hemp cloth, their trousers are made of red silk. They wear no shoes, the women use the same [as the men].

ST 304

"The men and women after the age of 10 tattoo their faces with dragons, phœnixes, and flower-decorations. When one sees them they frighten one. The women tie hemp cloth around their waists. They gather *Huang-lien* for their living; they eat hair and drink blood [that is, they are savages]. They love to eat insects and rats."

ST 262

ST 302

The *Li-chiang fu chih lüeh* states that "the men tie their hair together into a knot with a string, seven to eight inches high."

ST 411

The Lu-tzu are great hunters and every child carries a cross-bow, shooting every bird in sight.

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The trail from the Si La down to Bahang was constructed by Père André and took over three years to build; each laborer received seven cents silver per day and supplied his own food. Bahang is at an elevation of 8,200 feet on a bluff overlooking Do-yon lung-pa [in Li-su, Tima-lo, and in Lu-tzu, Do-mar-lang], whose stream debouches into the Salween to the south.

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From Bahang the trail leads down a narrow ravine with walnut trees, crosses a small stream near its head, and follows the western valley wall which drops vertically to the bottom of the ravine some 800 feet below. The Lu-tzu, like most mountain tribes, are in the habit of setting fire to the dry, grassy hill-sides in the winter, which makes travelling sometimes very dangerous; in 1922, a year before my visit, three Li-su with their sheep were caught by the sweeping fires, and as there was no escape either up or down the valley, the walls being vertical, they were burnt to death. The slopes are usually covered with tall grasses, bracken (*Pteridium aquilinum*) and a few pines.

Descending steeply over a huge land-slide near the bottom of the Do-yon lung-pa where there was once a Lu-tzu village, now buried under the mass of detritus, we come to the hamlet of Me-ra-dam (the Mu-la-tang of Kingdon Ward). The huts composing this Lu-tzu village, like all others, do not cost more to construct than three silver taels each, material and all (PLATE 189).

From Me-ra-dam the trail ascends in steep zigzags through grass and bracken with scattered *Alnus nepalensis* trees, until near the top of the ridge it enters dense forest of large trees loaded with many epiphytes, while the ground is covered by a single species of pinnate fern with separate fruiting fronds, *Plagiogyria glauca*. The forest on the summit ridge is mainly composed of magnolias (*Magnolia rostrata* and *M. nitida*), Sorbus, and Acer, with Arundinaria undergrowth. This spur is the Do-yon lung-pa—Salween divide and is known as A-lo-la-kha, elevation 9,500 feet. From this divide, where Li-su were clearing the forest for a dwelling, the trail leads steeply over a narrow lateral spur into the depts of the Salween valley (PLATE 190); the slopes being covered with grasses, bracken, and pine trees.

Chang-ra village on the Salween. — Descending past a Li-su hamlet we reach the Lu-tzu village of Chang-ra (Cho-la 仲拉) situated on a small alluvial slope at an elevation of 5800 feet.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

alluvial slope at an elevation of 5,800 feet. On our arrival the whole village of Chang-ra was assembled in one house where a wedding was taking place. All were celebrating the occasion by getting drunk. From Chang-ra we descend to the Salween which flows swiftly, entering a deep and narrow gorge south of the village. A single rope-bridge spans the river here, used only in the summer, when, owing to the swift current, crossing by dug-out is impossible. Several dug-out canoes were on the bank but only two were serviceable. Seven Lu-tzu, all gloriously drunk, made up the crew; one canoe was large, the other small and as tipsy as the crew (PLATES 191, 192). They rowed up-stream into the center of the current and pounding the sides of the canoe with their long, narrow paddles, gave a few yells and allowed it to drift swiftly with the current, until at a signal they paddled it out again to the other side. Horses and mules must swim across at the side of a large canoe.

The Salween, called in Tibetan rGya-mo-rngol Chhu,[47] flows here in wide curves at an elevation of 5,800 feet. (Our word Salween is said to be derived from the Burmese name of the river, which is Than-lwen.)

Administrative post of Da-ra and Ch'ang-p'u-t'ung. — At the hamlet of Chang-thang ཇང་ཐང (Cho-ts'ung 卓從; Shu-lang of the Lu-tzu), on the west bank of the river opposite Chang-ra the trail leads north, high above the river, through buckwheat fields followed by dense woods, to the Tibetan village of Da-ra [48] with its many *mani* pyramids. The houses which are constructed of ...ied mud have carved window frames and slate roofs.

Beyond Da-ra the river makes a deep and sharp curve, giving the appearance of a tributary entering it, the bend being almost O-shaped. Ten li from Da-ra we strike first the hamlet of Bä-du and then the plain of Ch'ang-p'u-t'ung 八滿桐. The trail follows the mountain wall in a wide curve ere reaching the gentle, cultivated slopes (PLATE 193).

West of Ch'ang-p'u-t'ung, called-Hra-mu-dam by the Lu-tzu, is a huge limestone cliff crowned by forest; here a large valley opens out which makes a bend southward, the stream flowing past the village into the Salween. In this deep valley back of Ch'ang-p'u-t'ung is a high, rocky mountain called Nan-sa-wo, presumably a Lu-tzu name, the slopes and summit of which are covered with myriads of loose, flat rocks; a trail leads up this valley to the Ch'iu Chiang, or eastern branch of the Irrawadi. To the north of the village a shorter stream cuts deeply into the alluvial plain or small plateau, thus isolating the little place with its monastery still in ruins since 1905. It was burned to the ground by Chinese soldiers, who were sent to avenge the murder of the Catholic priest and the destruction of the Bahang Mission. The

[47] ཇ་མོ་རྔོལ་ཆུ

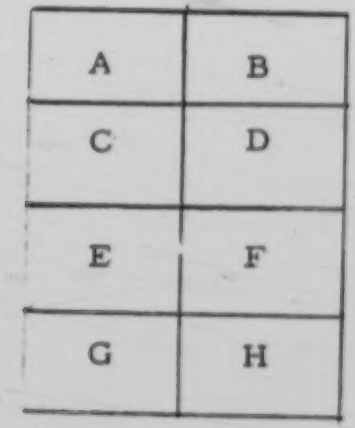
[48] Da-ra is the seat of a Chinese official who holds the title of Hsing-cheng wei-yüan 行政委員 (Deputy administrator). The district received recently the name of Kung-shan 貢山 (Tribute mountains). The Chinese deputy magistrate in principle administers also the valley of the Ch'iu Chiang 秋江 which the Tibetans call Chhang-yul ཇང་ཡུལ (Land of beer). The names Chang-thang and Chang-ra are pronounced Chyong-tsong and Chyong-ra by the local people, hence the Chinese transcription.

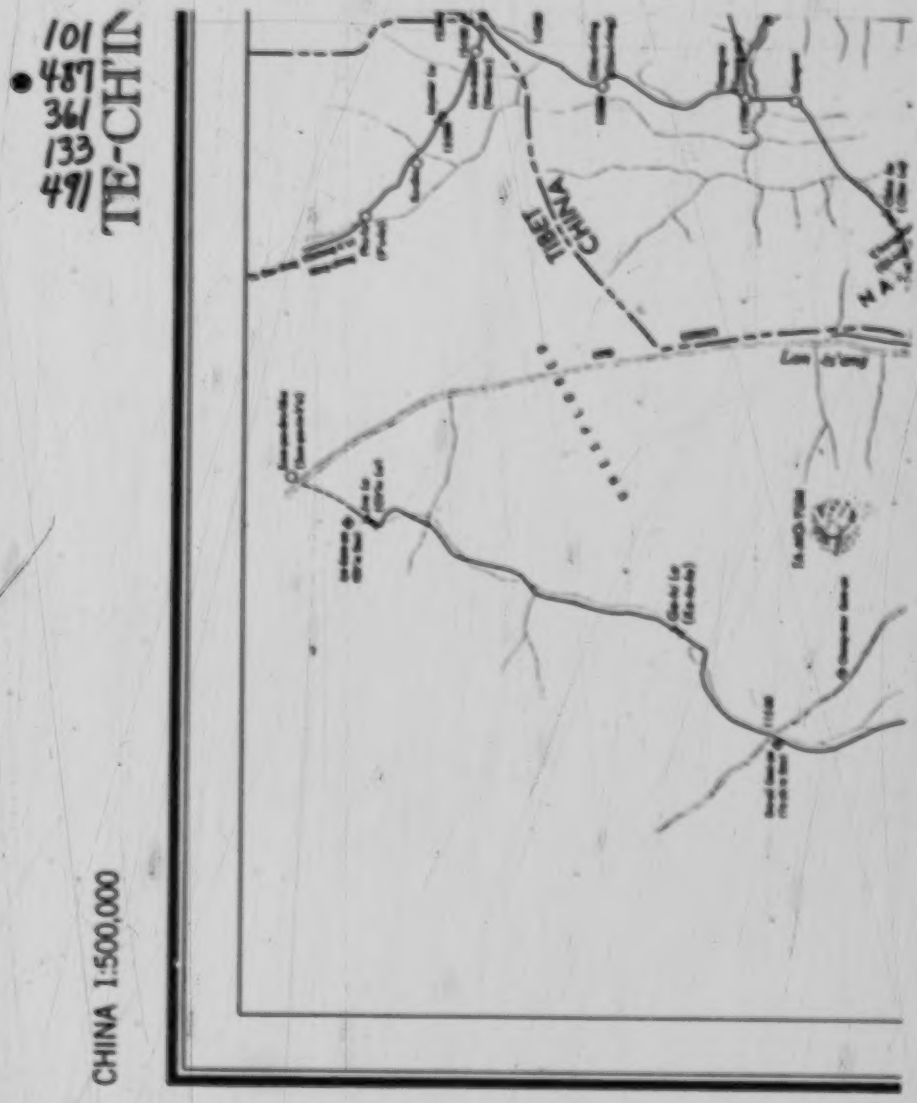
1 [a Lu-tzu village -- Analyst]

2: Rock
487, 491, 133, 101, 361

AF 16 Southwest China AF 16

[Chart of Pagination on End Maps I, II, III, IV.]





[End map I A]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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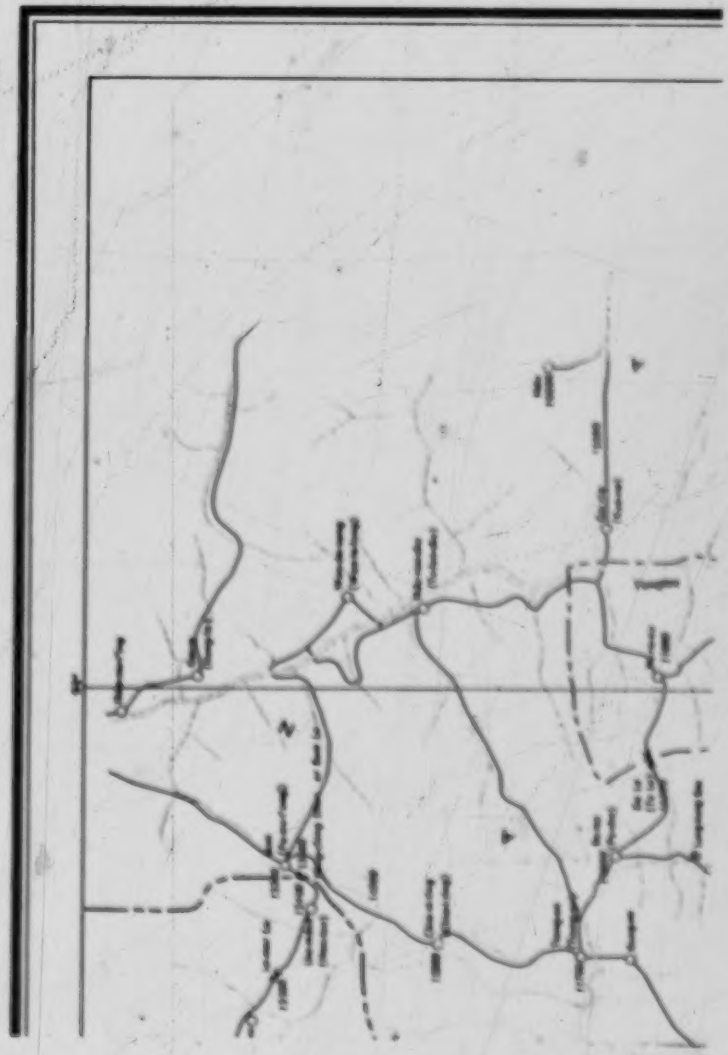
361
133
491

SHEET I OF IV
A.M.S. L406

FIRST EDITION—AMS I



;-CH'IN

[End map I B]

101
•487
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133
491

SZECHWAN
KWEICHOW
YUNNAN
Chihli
Chihli
Chihli

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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133
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[End map I D]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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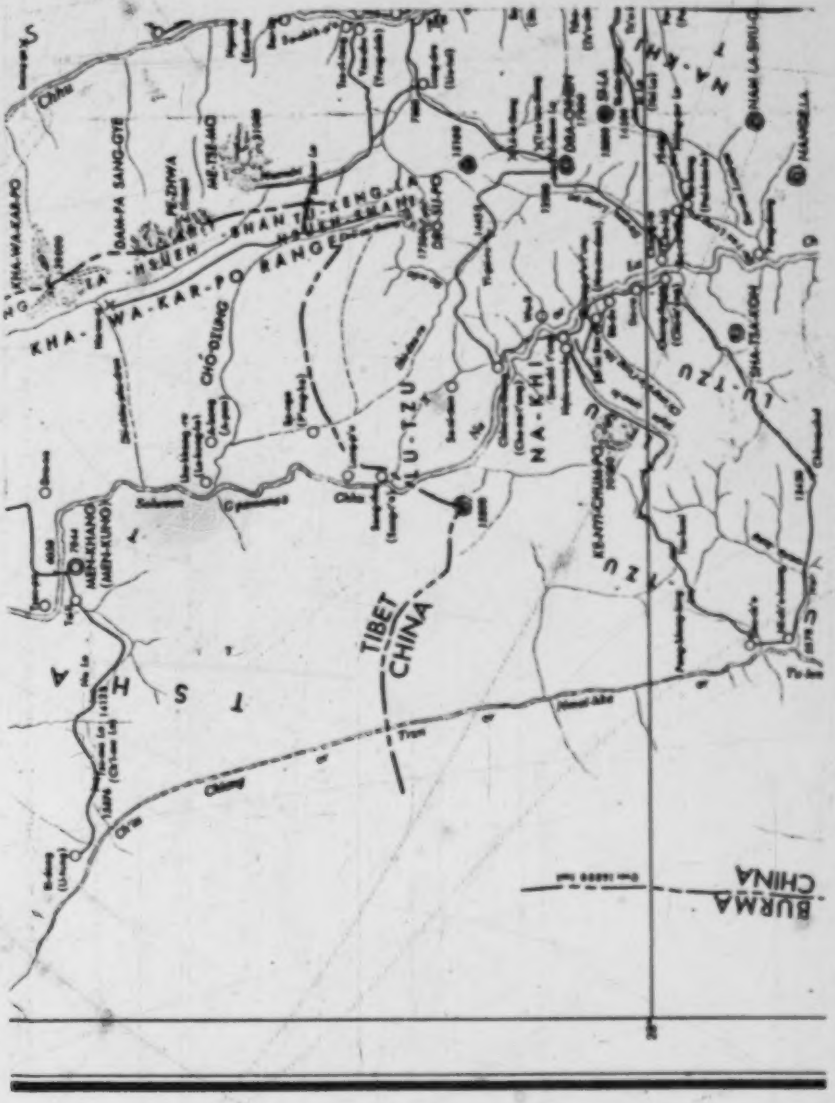
133
491



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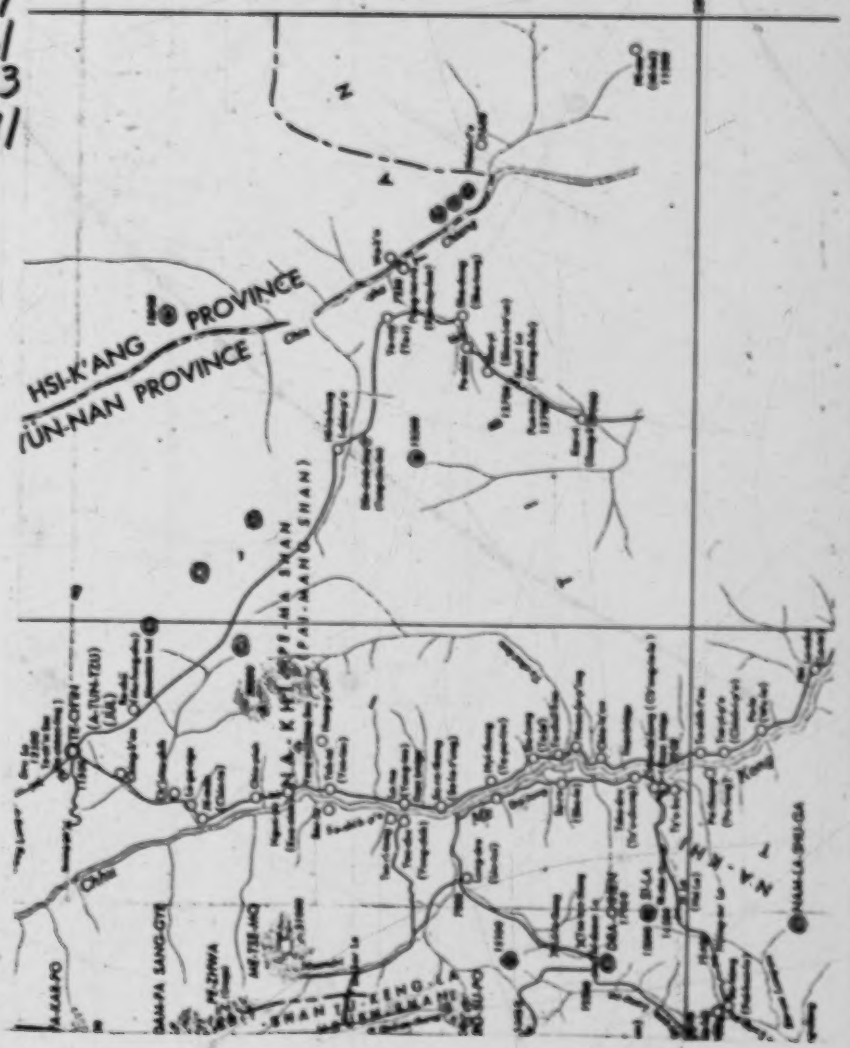

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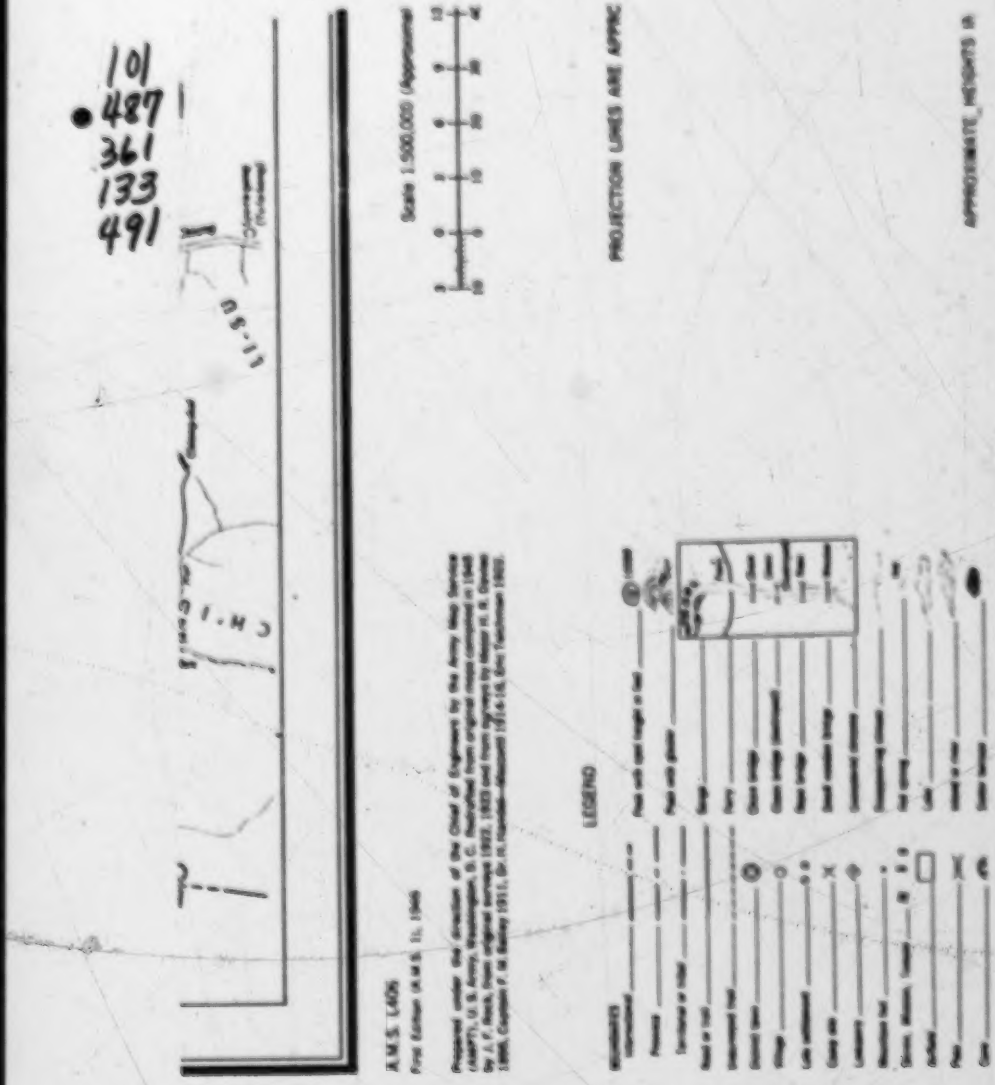
2: Rock K-5 (1934-)1947 AF16 Southwest China AF16



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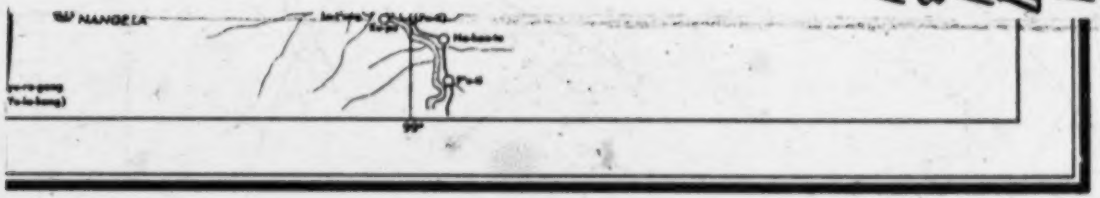

Scale 1:500,000 (Approximate)

3 6 9 12 15 Miles
10 20 30 40 50 Li

ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C., 144388
1947

CTION LINES ARE APPROXIMATE

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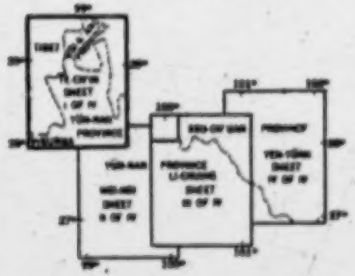

PROXIMATE HEIGHTS IN FEET

TE-CH'IN (A-TUN-TZU), CHINA

N2750-E9800/150x130

[End map]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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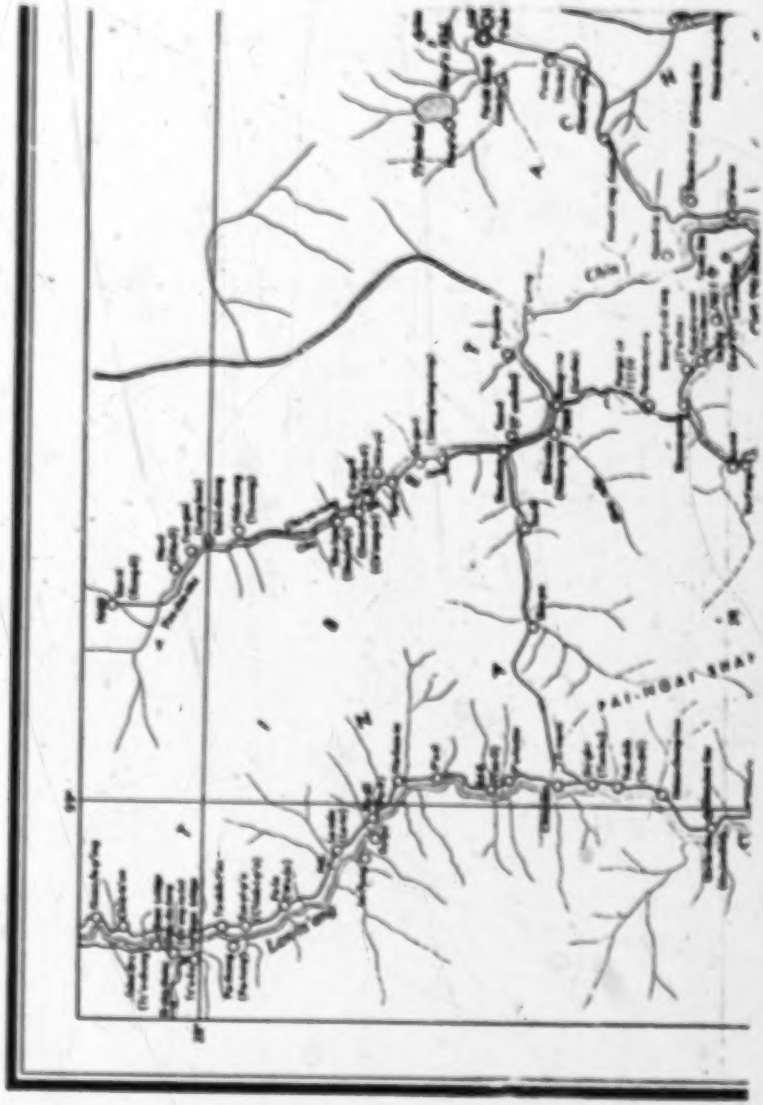

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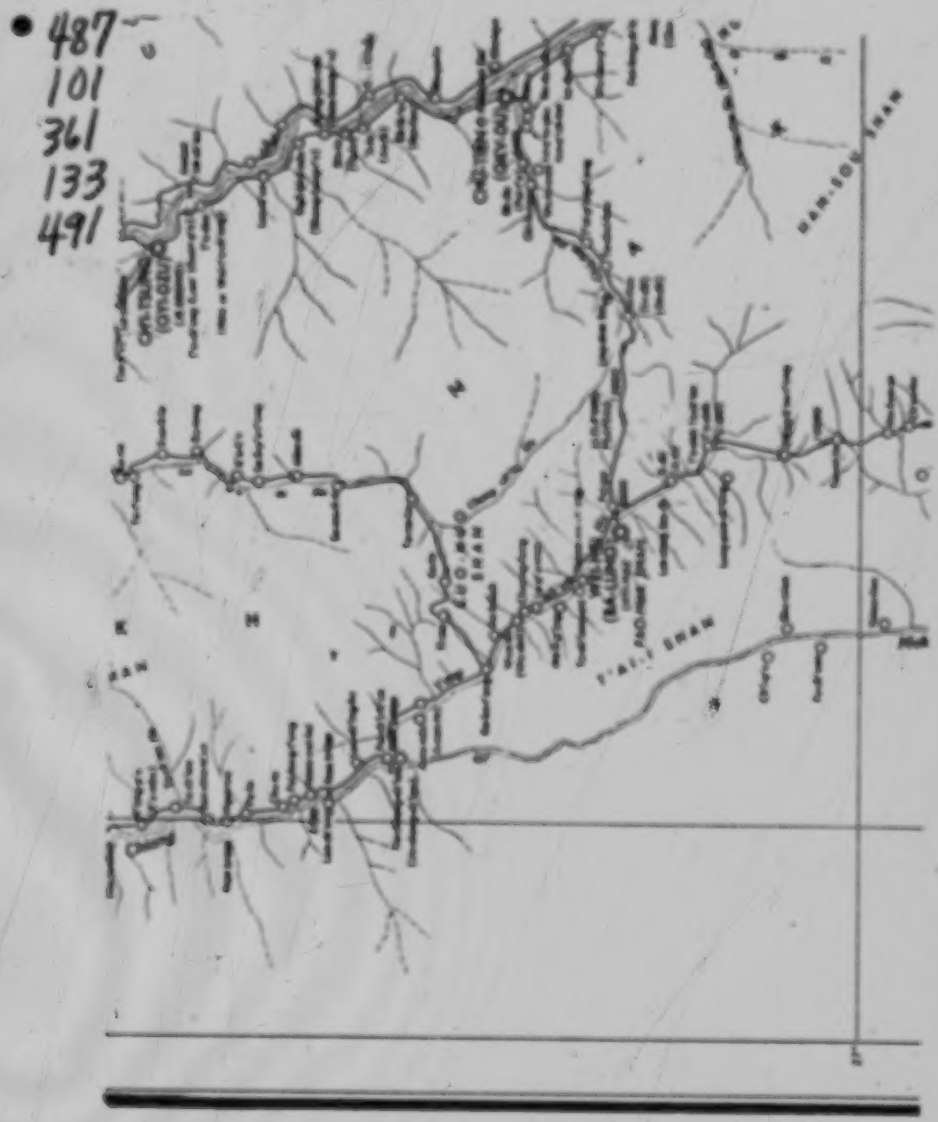

[End map II C]

• 487
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[End map II D]

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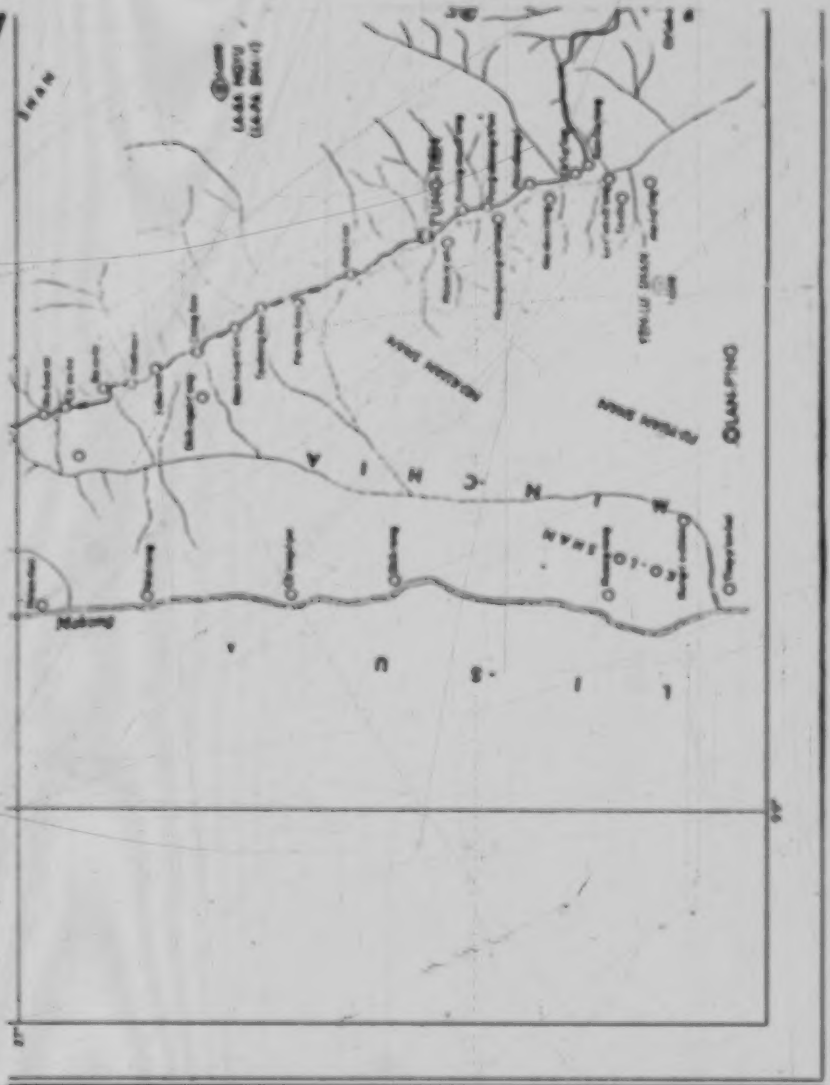
491



[End map II E]

• 487
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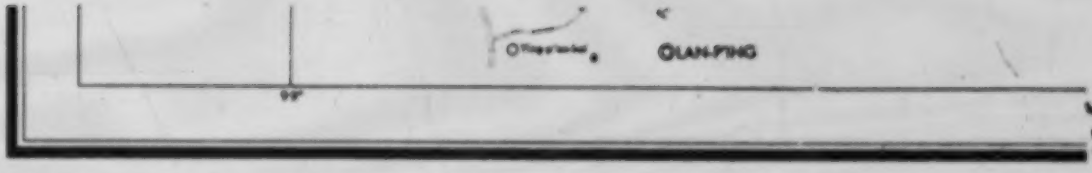

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Scale 1:500,000 (Approximate)

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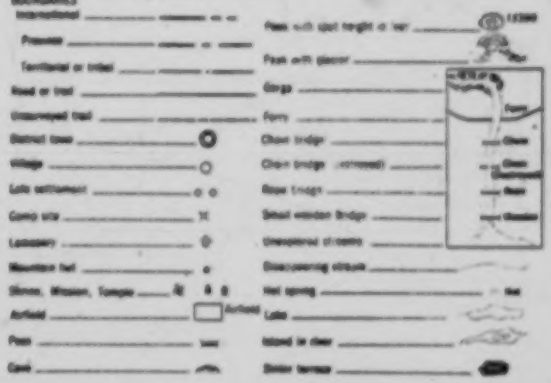

PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

End map II 6]

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2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

[End map II H]

OLAN-PING

Scale 1:500,000 (Approximate)

PROJECTION LINES ARE APPROXIMATE

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APPROXIMATE HEIGHTS IN FEET

WEI-HSI, CHINA
N2625-E9650/145x120

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133
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St. Rock K-S (1934-)1947 AF16 Southwest China AF16

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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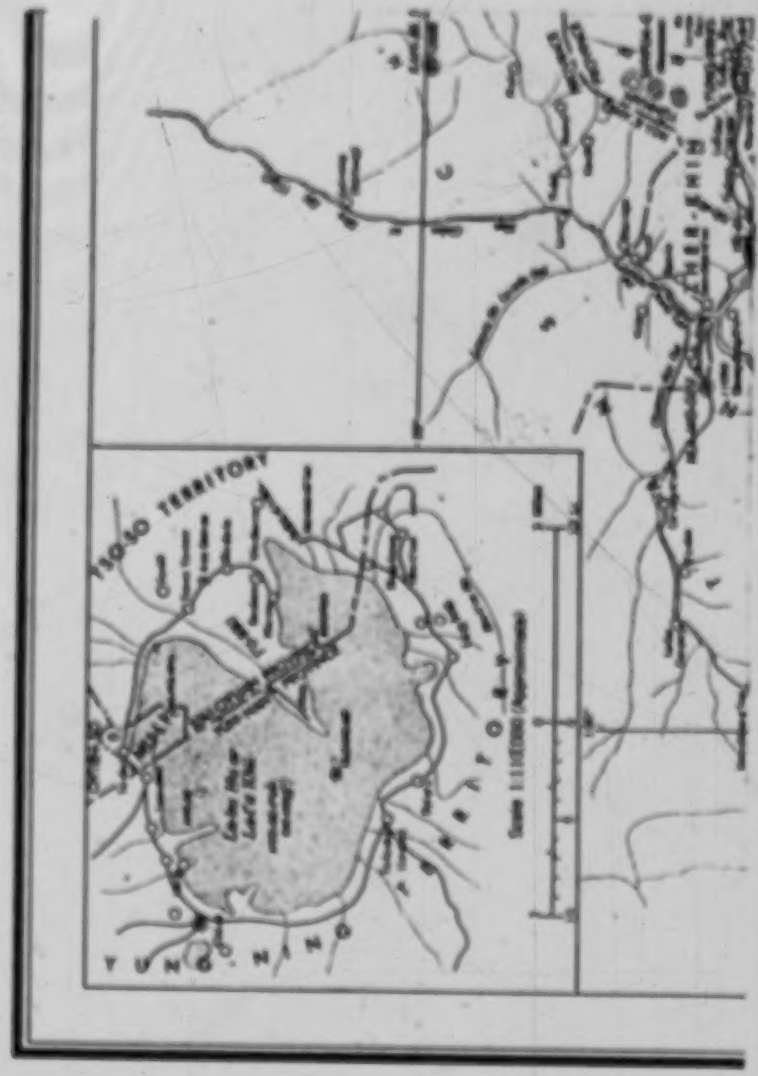

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2: Rock K-5 (1934)1947 AF16 Southwest China AF16

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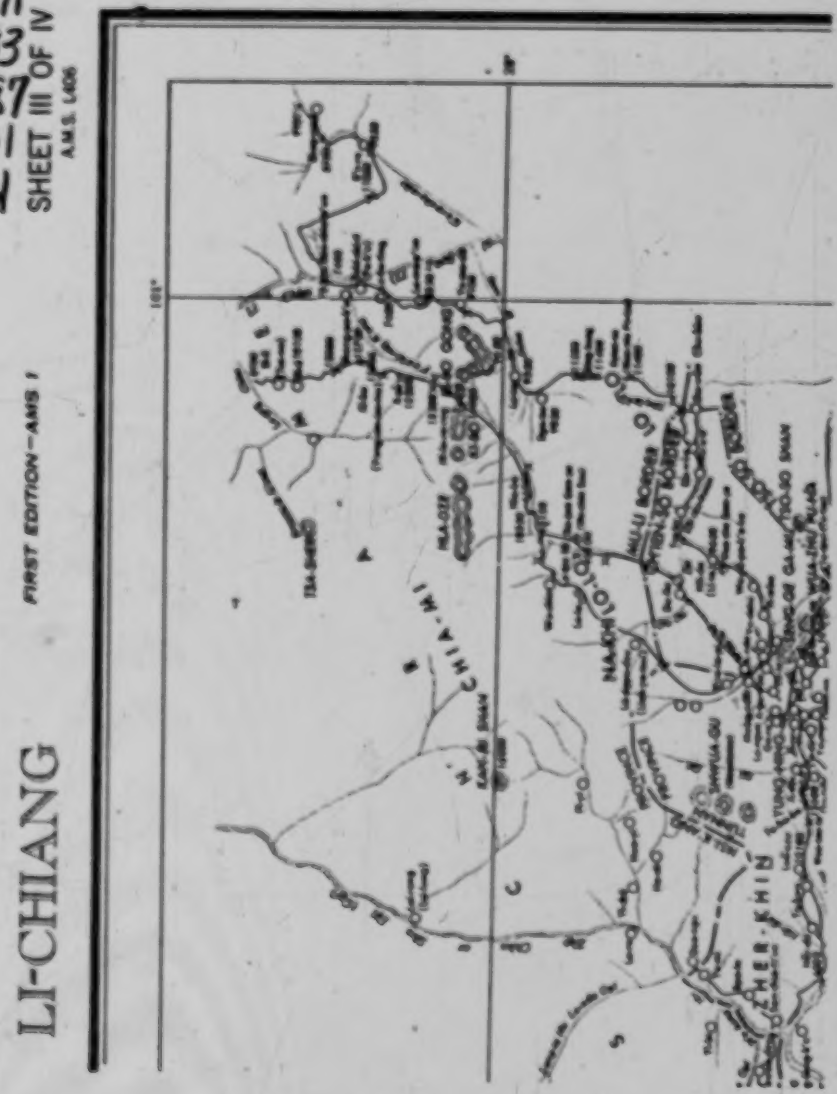

[End map III B]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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[End map III C]

Rock K-5 (1934-)1947 AF16 Southwest China AF16

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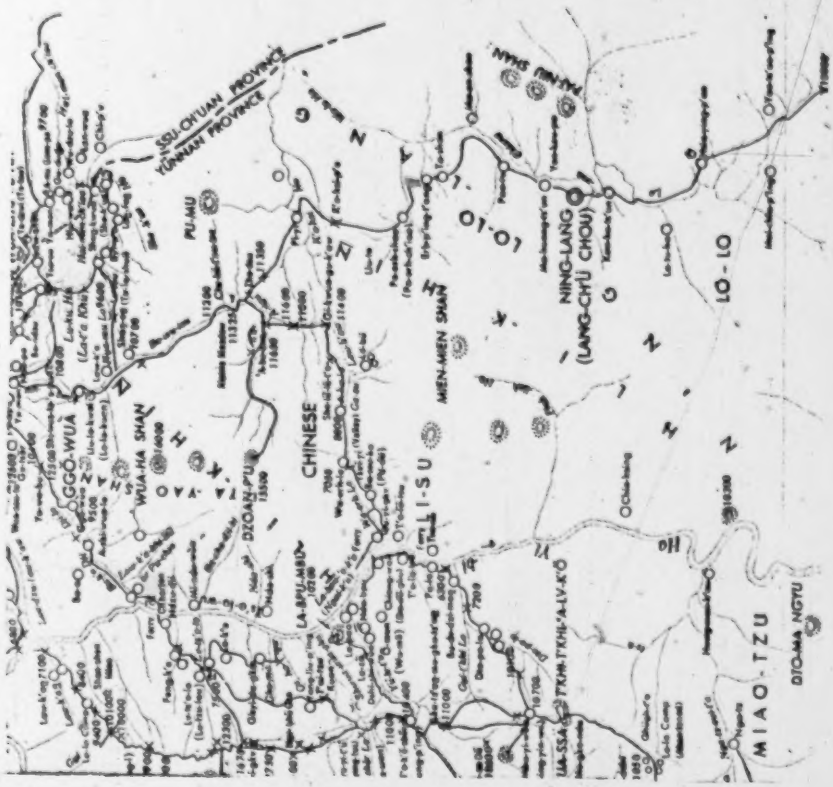

[End map III D]

• 487
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133
101
361

LI-CHIANG 12200
HO-CHING 7300
CHIEN-CHUAN 7500
NA-KHI
YU-LONG SHAN
Yangtze Chiang
Chin Sha Chiang
Chiang
Hung-chi
Chin
Ch'engtou Ho
Lashi Hai (Lung Hai)
Lake Erh
Lake Ch'engtou Ho
Lashi Kou
Yulong Kuan
Wenhua Shan
Wenhua Kuan
Chiehshih Shan
Chiehshih Kuan
Wenhsiang Shan
Wenhsiang Kuan
Wenhsiang Ssu
Wenhsiang Ssu Airfield
Wenhsiang Ssu Temple
Wenhsiang Ssu Temple
Wenhsiang Ssu Temple

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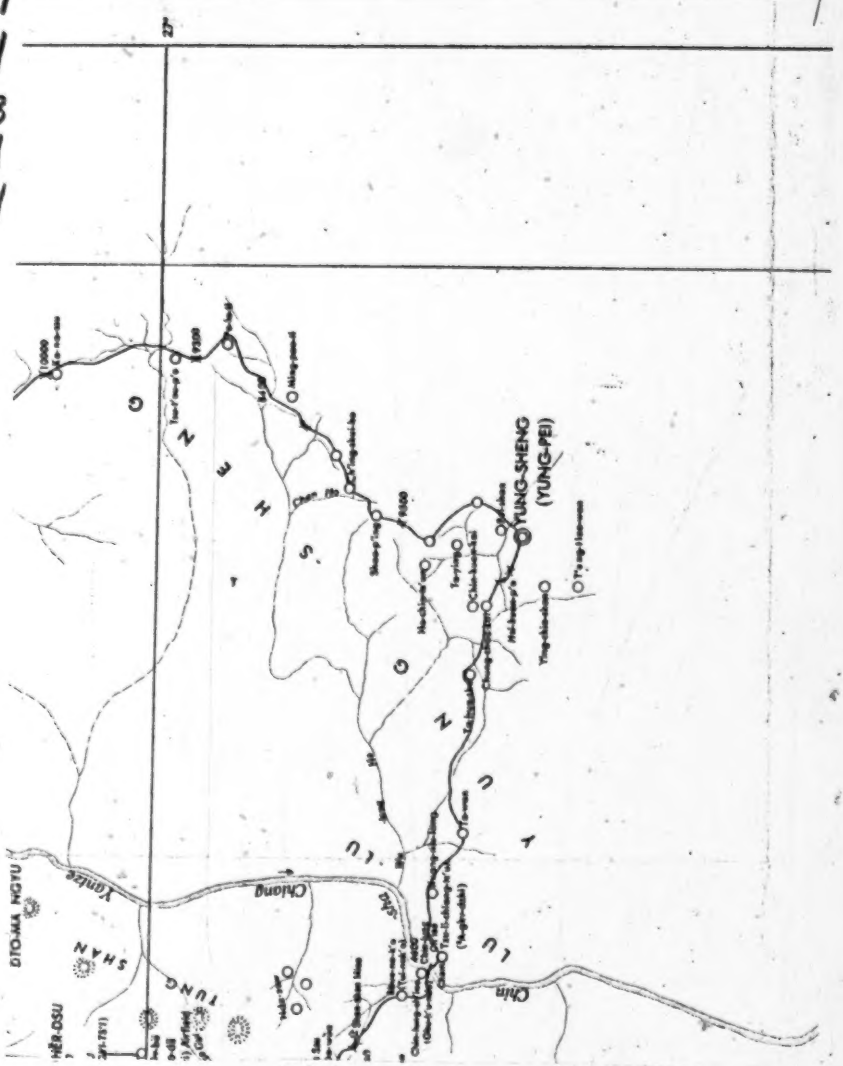
491
133
101
361



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• 487
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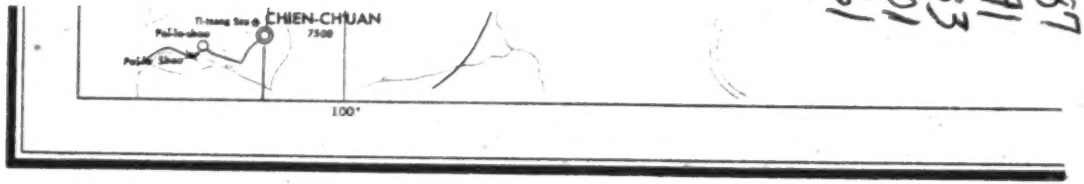

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Scale 1:500,000 (Approximate)

3 0 3 6 9 12 15
10 0 10 20 30 40 50

LEGEND

BOUNDARIES
International
Province
Territorial or tribal
Road or trail
Unsurveyed trail
District town
Village
Lolo settlement
Camp site
Lamasery
Mountain hut
Shrine, Mission, Temple
Airfield
Pass
Cave

Peak with spot height in feet 15380
Peak with glacier
Gorge
Ferry
Chain bridge
Chain bridge (destroyed)
Rope bridge
Small wooden bridge
Unexplored streams
Disappearing stream
Hot spring
Lake
Island in river
Sinter terrace

PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[Field map III G]

Rock K-5 (1934-) 1947 AF16 Southwest China AF16

4911
133
101
36

101°

Scale 1:500,000 (Approximate)

3 0 3 6 9 12 15 Miles

10 0 10 20 30 40 50 Li

ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C. 144384
12-48 1948

PROJECTION LINES ARE APPROXIMATE

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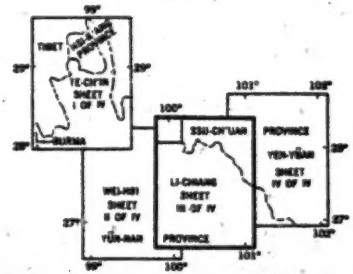

APPROXIMATE HEIGHTS IN FEET

LI-CHIANG, CHINA

N2630-E9950/145x110

[End map III H]

Rock K-5 (1934-)1947 AF16 Southwest China AF16

Rock K-5 (1934-)1947 AF16 Southwest China AF16

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101
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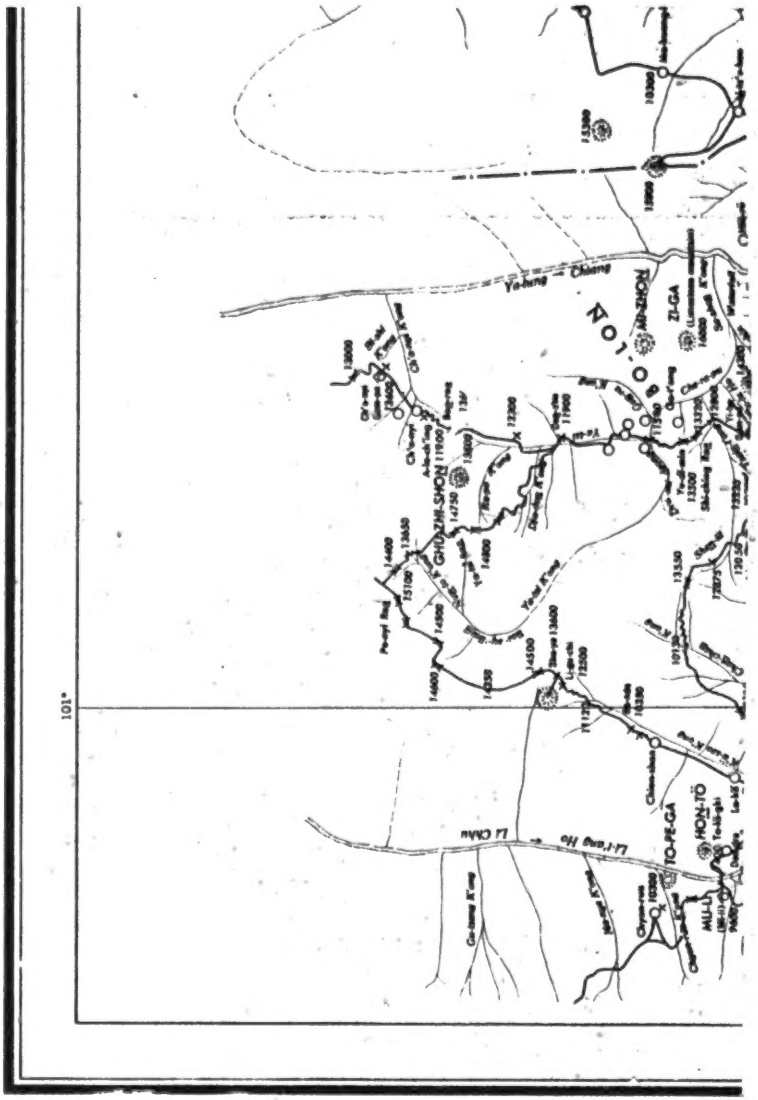

[End map IV A]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

• 487
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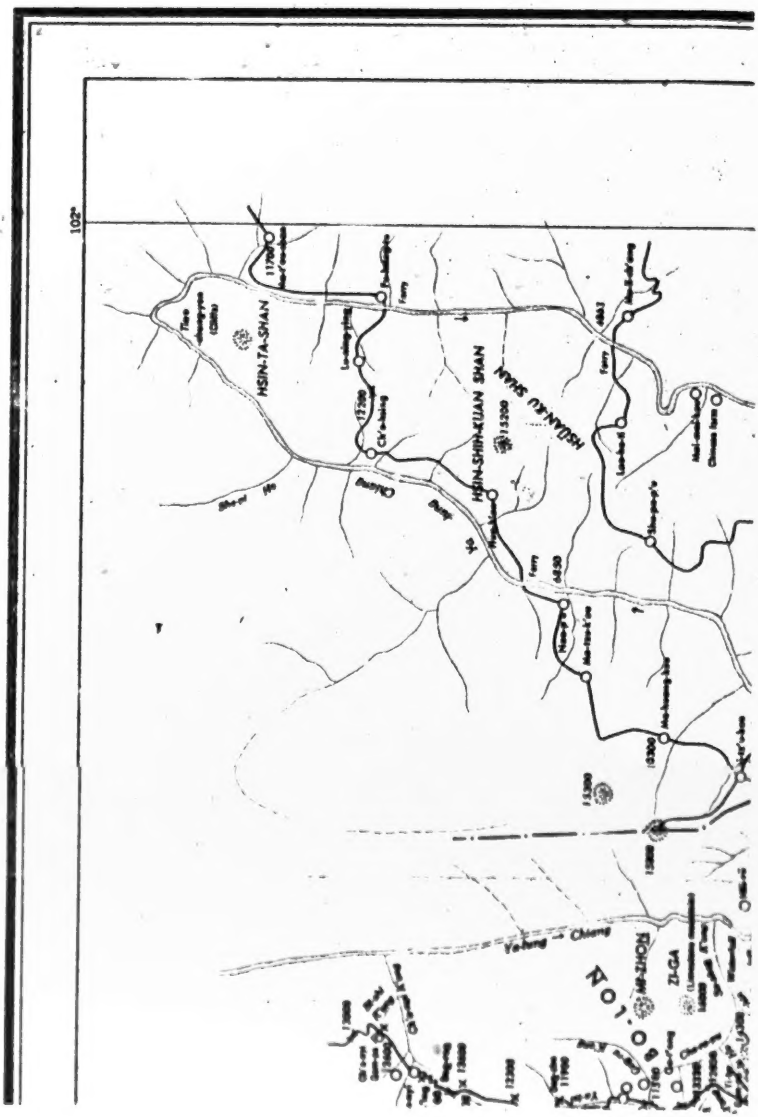

[End map IV B]

• 487
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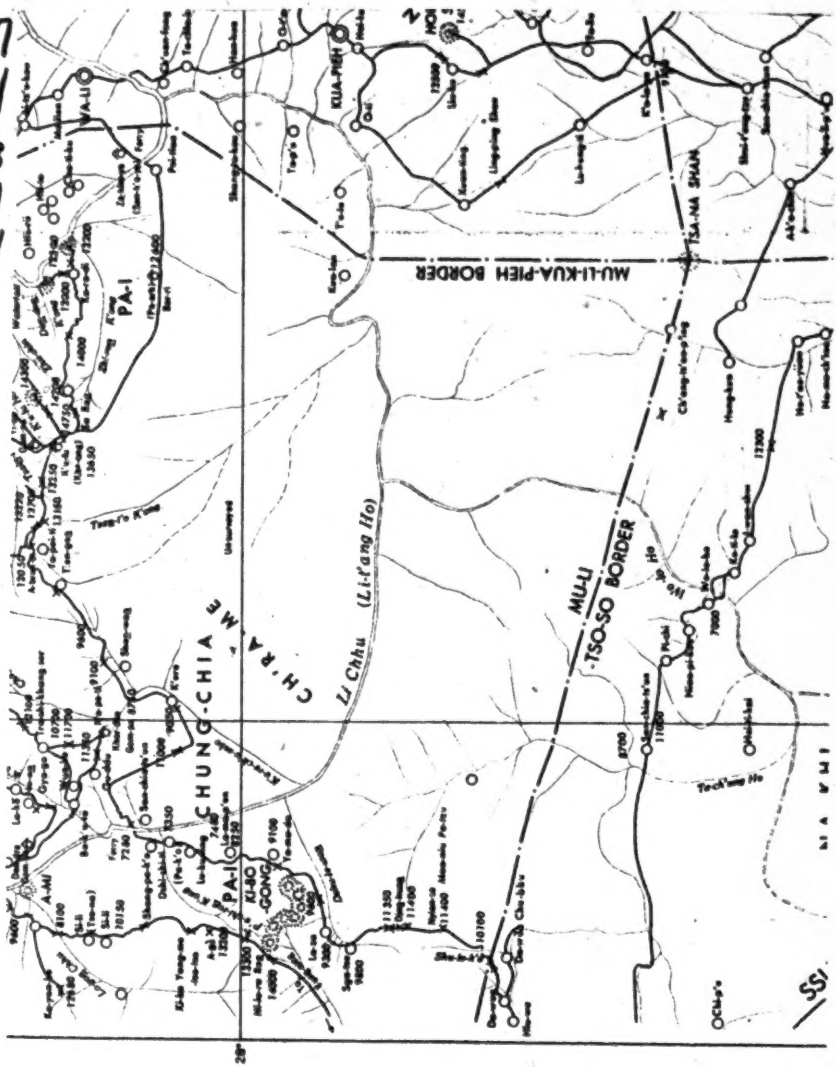
MU-LI-KUA-PIEH BORDER
MULI
TSO-SO BORDER
CHUNG-CHIA
CH'RA ME
LI Chu (Li-t'ang Ho)
KUA-PIEH
TSA-NA SHAN
PA-I
KUO-GONG
Tsa-ro Kung
Tsa-ro Kung
Tsa-ro Kung

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

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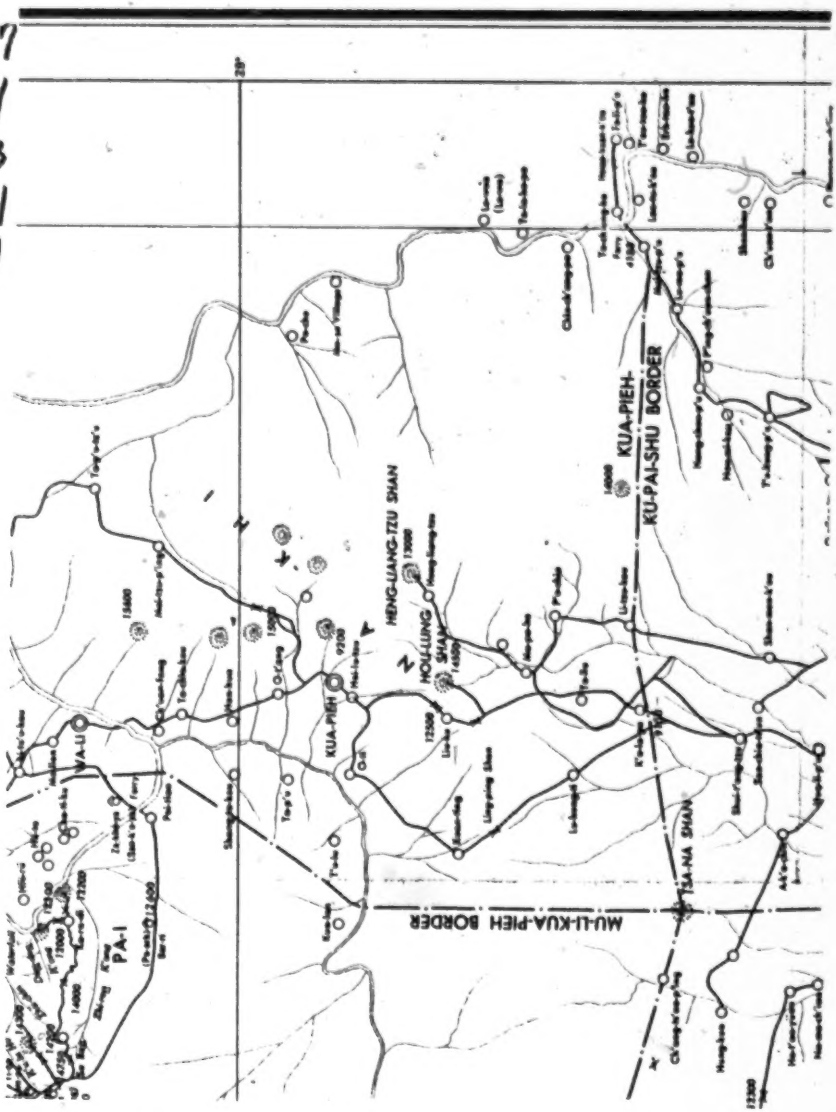
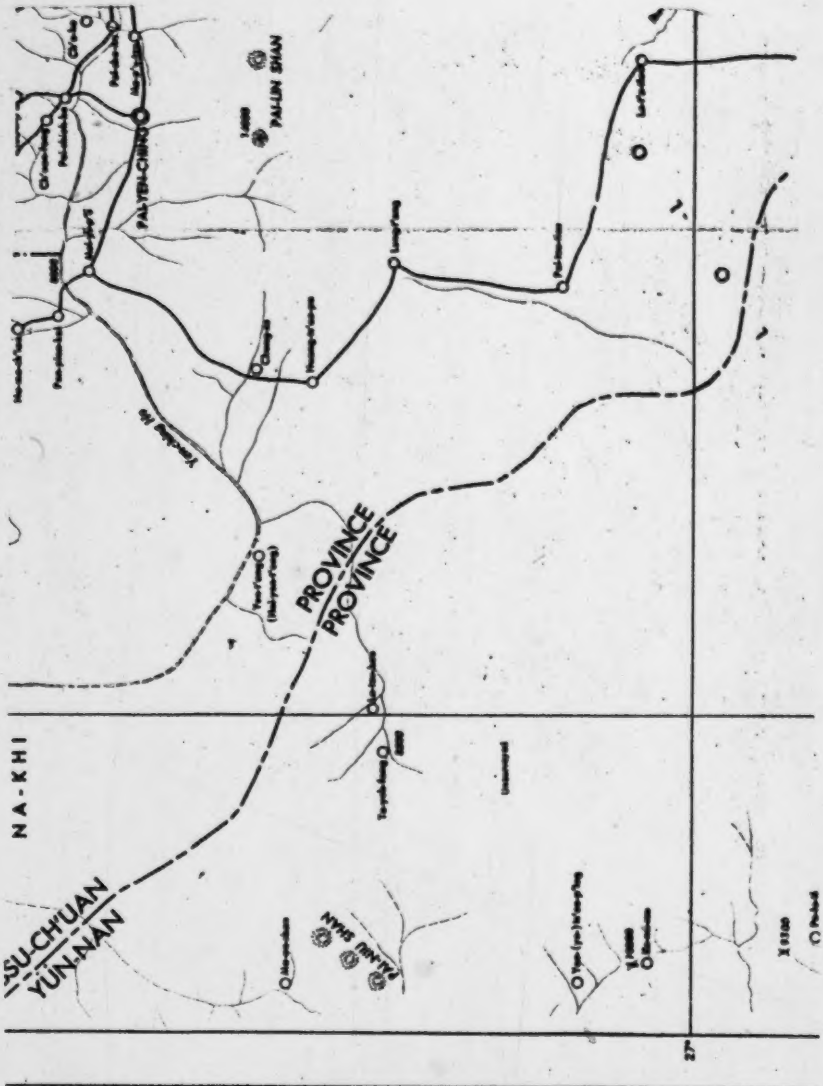
491
133
101
361



[End map IV D]

• 487
491
133
101
36d



[End map IV E]

•487
491
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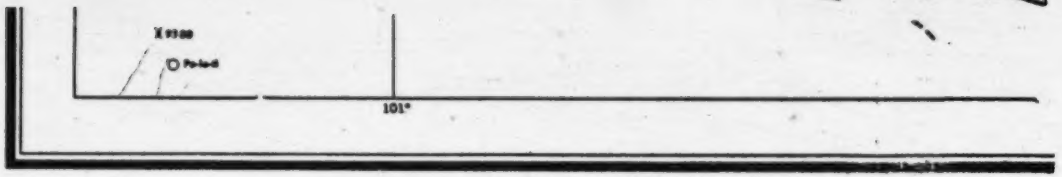
361

[End map IV F]

• 487
491
133 -
101
361



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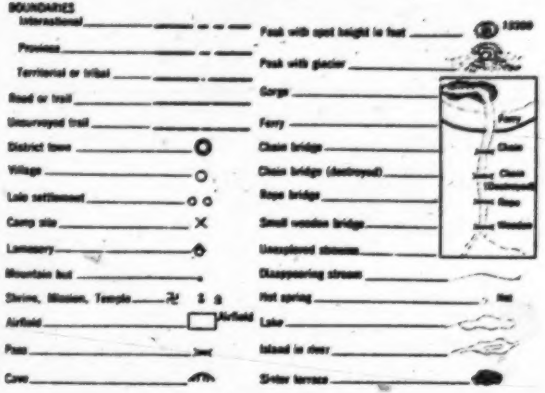

PROJECTION LINES ARE APPROXIMATE

APPROXIMATE HEIGHTS IN FEET

[G II draw pu3]

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

2: Rock K-5 (1934-)1947 AF16 Southwest China AF16

487
471
133
101
361

102°

Scale 1:500,000 (Approximate)

3 0 3 6 9 12 15 Miles
10 0 10 20 30 40 50 Km

ARMY MAP SERVICE, U. S. ARMY, WASHINGTON, D. C., 144385
5-47 1947

PROJECTION LINES ARE APPROXIMATE

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YEN-YÜAN, CHINA
N2655-E10045/145x150

APPROXIMATE HEIGHTS IN FEET

End map IX H

[For information on routes and trails in Yun-nan see category 116, pp. 1-331.]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 however, does not go down to it, but turns in a more westerly direction to Ning-kram, a Kachin village of the Maran tribe. The Kachins were somewhat surprised, as they naturally did not expect to see a European travelling about here, but I had no difficulty in convincing them that it was quite a friendly visit. The last time we had come across Kachins was on the 11th January, the day that we marched into Chan-hsi (San-si). This race is only met with near the Burmese border; they do not extend any distance into the interior of Yün-nan.

• 487 Our road the next day crossed the Nam Wan a mile or two above the head of the Möng Wan plain and then passed over another range of hills into the Ho-hsa valley. I had sent on to say I was coming and was most hospitably received by the sawbwa, who was then living in his old [136] capital at Se-kow. I found a good many spot-billed duck in the flooded rice fields here and also saw one snipe.

I could not spare the time to accept the sawbwa's invitation to stay on here a day or two, and started again the next morning, accompanied for part of the way by his eldest son. The range between the Nam Wan and the [137] Taping is crossed at 7,400 feet. Here I found a very nice sort of white wild strawberry growing, quite different from the tasteless red variety that one usually finds in this country. We descended into the Taping valley and crossed the river at Nawng-hsai ferry: it is 500 yards wide here, but at this time of the year not more than half the bed has any water in it and it is shallow enough to be fordable. We slept the night at the Shan monastery at Man-waing [206] or Man-yün. Since my last visit, telegraphic communication had been established by Mr Jensen between T'êng-yüeh and the Burmese frontier, and I found a telegraph station established here and was once more in touch with the outside world.

On the 15th of May we reached the frontier fort of Nam-paung, and in two more marches did the 32 miles which separate this post from Bhamo.

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enfeoffing him King of Yun-nan with the rank of T'e-chin, the title Duke of Yueh State and Prefect-creating General. Moreover, the Emperor bestowed a new name, Kuei-yi (Convert to Righteousness) upon P'i-lo-ko. The son of P'i-lo-ko was enfeoffed General of the Right Command, General of the Left Body-guard, Expectant of the T'e-chin Rank, General of Cavalry and, to top it all, the Emperor gave him the title: Pillar of State. Emperor Hsuan Tsung after A.D. 742 received P'i-lo-ko's grandson Feng-chia-yi in audience, conferred on him the title Hung-lu-ch'ing (rank given travelers of high status), and gave him an

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Photo 9. Ta-li, Yun-nan Province (25° 42' N, 100° 9' E

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Erh Hai (Ear Lake), 7000 feet in elevation, and the plain of Ta-li in western Yun-nan is viewed here from above the 14,000 feet high Ch'ien-ts'ang Shan west of the lake. Ta-li City, visible as the rectangular walled patch in the center of the lake plain, is the western rival of K'un-ming, capital of Yun-nan Province. The plain is about 30 miles long and 3-4 miles wide. Narrow passages at the north and south ends are strategically bounded by the towering Ch'ien-ts'ang and the lake edge, the southern entrance being through a canyon and across the bridge over the lake outlet. Early T'ai chieftains built their kingdom of Nan-chao upon this base and expanded the state to encompass most of the Yun-nan and Kuei-chou plateau lands. The state withstood Han-Chinese conquest for nine centuries, but was brought to its end by the Mongol armies of Kublai Khan.

The population of the Ta-li Plain for the most part are the Min-chia tribes who have successfully maintained their hold against displacement by the Han-Chinese. Highly Sinicized themselves, the Min-chia are being rapidly absorbed into the mainstream of the Han-Chinese culture. A small number among them have been converted to Mohammedanism, but most of them are Buddhists.

The Burma Road passes the southern approach to Erh Hai where the fortress town of Hsia-kuan guards the plain. From the northern end a motor road runs to Li-chiang between the great loop of the Chin-sha Chiang. The Ta-li Plain thus occupies a very strategic position in the communications of western Yun-nan.

T 792 between pp. 168 and 169 in original text. / /169/ Anyone on the Koko Nor or in Tsaidam who has a particularly good sword, sees to it that it comes from Dergi gon tschen.

The monastery as well as the princely residence of Dergi gon tschen lie five days' journey below Dschoma lhagan on the left (eastern) side of the Yangtze, a short day's ride from the river, and seem to be difficult to reach from the north. (1) On March 31, I stayed a whole day

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1. In the Atlas de la Chine by d'Anville, Paris 1785, the monastery Tschonkor is indicated in this region.

in Antu Dschomba not far from Dschoma lhagan, in order to get guides to take me to Dschoma lhagan. There were people who offered to do so, but they all assured me that I could not reach it from this side with my pack animals and boxes because the paths were so narrow that pack animals would fall headlong. Since I did not get any carriers, I had to give up this idea, too.

C 487 Below Dschoma lhagan the Dre Chu-Yangtze enters a narrow valley as it breaks through a large mountain ridge in a more southerly direction. But the large road maintains the southwest direction that it has taken for several days. Immediately behind Dschoma lhagan (Chinese: Kwan yin miao) it again ascends a considerable height, and here only cattle raising can be carried on.

T 243 On our next trek (April 1) we passed several smaller monasteries that stood close to the road. After seven hours of travel we reached Nan dyi, a number of settlements consisting of seven or eight stone houses. The people were friendly, invited us to live among them and also sold us barley. They asked when the "Pe lang" was coming. Around this time the farmers are still threshing with their flail on their threshing floor which is always on the flat roof of the house. In order to clean the grain they do not use a winnowing shovel like the Chinese, for instance, but pour the grain on the floor several times, letting the mountain wind carry off the chaff.

C 103 On the second day, beyond a pass, we came upon the kingdom of Ling gose that is supposed to derive its name from King Gesar's Ling or gLing. It is independent, so to speak, and has its own dyalbo (rgyalbo). The latter lives in Gose gomba and his home is a not very princely-looking stone house.

C 137 From the road we could see in the south and southwest, about one and a half days' journey from Dschoma lhagan, the valley of the Yangtze Kiang, although we did not once catch a glimpse of the river which is wedged in between rocks. Beyond the valley there are crests

000 said and what he thought never corresponded. He often said to me: "A clever man never speaks the truth!" (1) /Plates XLI, XLII, XLIII,

1. Two and one-half years later I accidentally learned that Da Tschang was knocking about in his native country, gay and in high spirits. He had brought home a new Tibetan squaw from Dscherku ndo.

C 487 and XLIV appear between pp. 184 and 185 in the original text. /
/185/ Near Puiling the big tea route leaves the Dsa Chu Valley in order to follow the nearest eastern longitudinal valley parallel to it. However, the Dsa Chu, like the Yangtze Kiang below Dschoma lhagan, at first breaks through the southern chains of mountains. At the place where it breaks through there is very little room beside it, and, it is said that pack animals cannot follow the river. The soldiers said that even riding horses had fallen headlong one time when they were going downstream. However, there is constant traffic on foot along the river to the populous and war-like Nyarong (Chinese: Tschan tui). (1)

1. If one goes from Hor Gantse down the Dsa Chu Valley - so the soldiers told me - one gets to Sade on the left bank the first day, and on the second to Zba, on the third, to Dagelo, then to Sana and Bur where the fortress of the chief official of the Dewa schung of Lhasa is supposed to stand. After another day Gur is reached. From the chief town in Tschan tui one estimates four days to Tschanggu and six days to Litang. In the entire Nyarong there are two higher officials from Lhasa. J. Bacot in Le Tibet revolté, Paris 1912, calls Rounon and not Bur the chief town of Nyarong. He, unfortunately, also did not succeed in visiting the chief town.

C T 175 631 As was mentioned before, the Hyarong is subordinate to officials appointed by Lhasa. In 1863-1864 during the Tai ping rebellion when the whole kingdom was in a state of fermentation, an ambitious Nyarong prince tried to free himself like the Ngolok, and carried on a terrific war of destruction against the Chinese and against all those who sided with the Chinese. At the request of the Peking government and pressure from Dergi, the Dewa schung (sdeba gschung) of Lhasa

C 133

pennants on top. But it seems that the good earth spirits have still not calmed the raging brook.

C 487

From Tschanggu to the next larger town, Dawo, the Tibetan estimates three to four days' travel, from there to Ta tsien lu ting, to the seat of the first more important Chinese mandarin, six days. I traveled this distance which has since then been traveled by several missionaries and even by the German consul in Tscheng tu fu, in the customary length of time and shall therefore word my account briefly. The road follows the course of the Da Chu southeast as far as Dawo, and even beyond that keeps to this direction. Whereas the river breaks through the mountain chain at the right of it and then joins the Dsa Chu, the road leads over a number of crests, over altitudes of between 4,000 and 4,200 meters and at the Dschedo la joins the second larger thoroughfare of Southeastern Tibet, the Lhasa road, which passes through Li tang and Ba tang.

T 484

In Tschanggu I was given three soldiers to accompany me. They were supposed to get salaries and supplies from Ta tsien lu for Wu. They were joined by two Tibetan aristocrats with some baggage, who were planning to bring a suit before the Ting in Ta tsien lu (Plate XLI). Thus I traveled very comfortably.

T 797

On April 23 we again crossed the Da Chu which had become so large, having been joined by a number of tributary brooks, that, in spite of the seasonal low water, one could only cross in round leather boats (Plate XLIII). On the opposite shore, just as we were putting the bridles on our horses and mules that had been obliged to swim across, a Tibetan who was dressed halfway like a European, marched up to me and behind him a real European soon appeared carrying a large bright sunshade. I had completely forgotten how we Europeans look and was startled by the strangeness of our skin, our tropical helmets, our European, close-fitting suits and snow white ties. But positively frightening /195/ seemed to me our sky-blue eyes. A breath from an entirely different world and from an era that ought not yet to be, suddenly was wafted toward me. Mr. Amundsen, the active member of the Christian Bible Society was about to undertake a large expedition to Dergi. For several years he has devoted his entire strength to filling in the gap in Tibet's medieval culture. Loaded on a large number of yaks he carried voluminous chests containing thousands of editions of the Gospels in the Tibetan language, which he intended to distribute and sell to the inhabitants. At last I heard news about Europe again. But we only talked for five minutes. For five minutes I looked into another world but then our companions urged us on and

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133 Dschara re (Zarsun) and the Hai tse Shan massif (Vol. I, Plate XLIV) at my left with their present-day vestigial glaciers appeared in all their splendor. The main peak was 2,000 meters above the road. Far in the distance to the south one could see the sacred giants of the Bogungga (Plate XLV) that are much more than 6,000 meters high, while toward the west and the Li tang country there extended a steppe plateau of 4,000 meters inestimably far into the horizon. Nowhere could one see a point or peak there in the west. There was good pasture land on an endless almost level stretch, on which myriads of yaks could graze. But this plain is also just an illusion. Not only the Nya Chu (Ya lung kiang) but all its countless tributaries as well have torn up this land in a thousand places and gutted it deeply. (1)

1. On the Ta tsien lu - Ba tang road the Ya lung Kiang is only 2,730 meters high.

It is the land of Minyang where pastures are to be found as well as grain fields in the valleys, which to a large extent must supply the city of Ta /201/ tsien lu. Just beyond is the plateau of Li tang.

• 487 We were supposed to arrive in Ta tsien lu on May 3. From the Dzong Tschamba to Ta tsien lu is considered a day's journey, albeit a long day. However, on account of the poor condition of my animals I put in another bivouac (Plate XLV). It turned out to be a cold and damp night and we were covered with a thick layer of hoar frost, something that is unusual in the interior of Tibet. At five o'clock in the morning, when it had grown light, I rode after the others. I was just an hour's ride from the Dschedo La Pass. At six o'clock I stood on this last big pass, the actual boundary pass between Tibet and China. An endless chain of mules passed me there. One animal after another panted under a load of two bales of rice sewed in leather. They were all small, skinny beasts but they could climb like cats. The drivers were subjects of the Dschagla king and were rendering compulsory service in the form of ula with their animals. It was imperial rice, and the convoy consisted of Chinese troops that were still in the field beyond Li tang, around Ba tang and in Siang tscheng. Just at the Dschedo Pass I had run into the large Tibetan military road that leads from Ta tsien lu via Li tang, Ba tang, Dschraya and Tsiamdo to Lhasa, along which for centuries invading armies moved.

002 Even the imperial telegraph line led over the bleak saddle of

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afternoon, just as I had longingly checked the water level with my 731
gauge, the waves tossed up two coolie corpses one after the other. Two large packs bobbed on the surface like huge pork bladders, floating downstream, and on them hung the bodies /221/ of the unfortunate men, aimlessly wedged between tree trunks or hurled against rocks.

Finally on the 19th the water dropped about four feet. At the 487.
same time I had succeeded in rounding up 15 Chinamen who carried my packs. At some difficult and deep places the coolies were tied to a rope so that no one would be injured. Within two kilometers we reached the bridge of Dä hsin kiao where the largest part of the carriers had to be exchanged after Skewliu and Dardyi had safely returned with the unloaded animals.

Three kilometers farther on I struck the next obstacle of which not a soul had told me. Here a Mure /wall of silt?--Translator/ had been discharged across the road and the fields at the bottom of the valley, which stopped all traffic so that the animals sank up to their bellies at each step and I had to build a corduroy road in order to get them across. The going was easier along the river bank because there were more stones there. Brdyal tried to get my best K'am horse through there. But quite suddenly the animal came to a spot that was too soft and in it sank. With our combined efforts we finally succeeded in lifting it out, half choked. Fifteen minutes later it was dead.

After having worked from dawn on, we found ourselves, at four in the afternoon, just above the mud wall on a dry spot of the two-foot-wide road. The carriers from Dä hsin kiao now demanded their pay because they wanted to go back to eat and because the road was supposed to offer no further difficulties. Scarcely a few hundred feet farther up, however, the rain had washed out the road within a small gorge so completely that only pedestrians could get through and these only if they climbed on their hands and knees. Helplessly we faced this new obstacle with our horses. Dead tired, the animals lay down with their packs on their backs on the narrow path and in the nearby small fields. By the time new men and hooks, planks and axes had been found, in order to repair the imperial military road, it had grown dark and it was late at night when the caravan finally reached the town and the inn of Senggersung. It had taken us 15 long hours to go 9 kilometers on this day.

The altitude of Senggersung is 2,200 meters. From here on there were no more difficulties along the way. The valley grew wider and

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• 487 the floor of the valley broader. The angle of elevation of the mountains decreased by several degrees. The valley now followed the general strike of the argillaceous slate mountain range the stratification of which is here also steeply perpendicular and still runs N 65° W as in North and Central Tibet.

In the inn at Senggersung my Romi Tschanggu policemen appeared again. They lay peacefully stretched out on a plank bed and smoked their opium, as they had been doing for the three preceding days. How they could have helped me if they had not deserted me at the suspension bridge!

The distance of 60 li (Chinese caluclation) between Senggersung and Mu gung ting, the chief city of the entire Kin tschuan, could be covered on June 20 within a few hours and without mishap. On the other hand, six days and three horses had been required to cover the distance between Romi Tschanggu and Senggersung, which the Chinese figure at 120 li. (1)

1. According to my map it is actually only 35 kilometers. In West Szechwan I found that the li was usually 0.4 kilometers.

361 /222/ On a warped and decayed cantilever bridge we were again obliged to cross a narrow rocky gorge through which the river surges. Then we climbed 100 meters up the steep left bank onto a rocky terrace and with it reached Hsin gai tse, the market suburb of My gung ting. Hsin gai tse with its 6,000-7,000 inhabitants has no wall. The place is still too new for one. The name Hsin gai tse alone, meaning "new market lane," shows that the Chinese have not been settled here for long, - only a little more than 100 years. The natives call the place Meino or Meno, and from the beginning it played an important rôle. Eight minutes to the east and sharply divided from it lies the yamen town of Mu gung. The district official of the valleys in the Little and the Great Gold River country, the Mu gung ting, has his official seat there. There are only a few houses and a hotel for the various schu be and tsien tsung, i.e., the chiefs of the district, standing together high above the river on a rocky ridge. From this spot one can look far down into valleys and gorges and, farther east, in the valley, one sees the town of Ying pan gai or Ying gai, the supply road with the yamen of the highest military commander of the region (Plate LIII), one looks down toward Senggersung and up the Ying gai Valley and along a road that leads